





Divine Consolations

Against the

F E A R

O F

DEATH:

In a DIALOGUE between a Minister and a Tempted Christian.

Written by *John Gerhard* the Author of the Meditations.

To which is added,

The Christians Triumph over Death, with Divine Contemplations, Ejaculations and Poems thereupon.

London, Printed for Nath. Blount at the Gunpowder over against the Strand near the lower end of Cornhill 1691.

THE GREAT

OF

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1615-1616

The Authors Epistle Dedicatory to his brethren in the Ministry.

IF any, (my honoured friends and reverend brethren in Christ,) will accommodate *Plato's* definition of Philosophy (*That it is the meditation of death*) unto the true divine doctrine of Christianity; in so doing, I think, he will not go against truth, seeing in a manner the All of it consists in a meditation of death. But by Death I understand, as well Christ's death as our own. The death of Christ and his suffering is the sum of Christianity: thence the Apostle judged, that among his Corinthians he would *know nothing save Christ*

crucified and dead. By Christ's death is made an expiation of our sins, a destruction of Satan's power, a confirmation of the new covenant, and a lessening of those terrors that are wont to accompany our death : The meditation of the death of Christ therefore ought never to depart out of our memory. But neither in any time of our life let us forget our own death : As death awaits us every day, so let us on the other hand expect it every day. " He that every day re-

*Hieron. Epist.
ad Paulin.*

" members he shall dye, easily
" flighteth all worldly things,
" prepares himself for a happy death by a
" true and serious conversion, labours
" after sincere godliness, patiently endures
" adversity, and heartily burns with an
" ardent desire of eternal life. Teach us

Psal. 90. 12. O Lord, to number our days, that
we may apply our hearts unto wisdom, was Moses his prayer : a great part therefore of Christian wisdom consists in a constant meditation of death. We must long learn that, which that it be once done well, concerns our eternal salvation. It is appointed for all men to dye : but to dye godly, to dye in Christ, to dye happily, is not every ones lot : therefore the
mind

mind is be prepared to that blessed immortality, and to be guarded with the shield of the word and prayer. For if at any time, surely in that last time of our life doth our treacherous and subtile enemy lay wait for our salvation, and with all his might endeavour to deprive us of the possession of it: wherefore some of the ancients say that the infernal serpent is said especially to bite the heel: for he knows very well that all is sure on our part, if he be overcome by us in that last conflict: but on the contrary that it will be to our everlasting disgrace and damage, if all the other parts of our life, as of a Comedy, having been well acted, we behave our selves uncomely and cowardly in this last Catastrophe. Hence are those various temptations, wherewith as with battering Rams he assaults our heart in sickness and in the agony of death: hence those fiery darts, which he casts at us with all his strength: hence that horreur and anxiety which we feel when we approach the gates of death. Blessed is he that overcometh here, *blessed is he that is faithful unto death*, he shall be partaker of all those good things which are promised in the Revelations to the stout Souldiers of Christ.

Rev. 2, 3.

What

*What is this life? 'tis death: death life doth end,
Our life and death do both the same way tend.
But Christ of life's the Captain and the door,
Our death doth conquer'd lye by his deaths pow-
On him alone His hope ought to relie, (er:
That would not of eternal deaths wound dye.
But this our hope most bitter storms do drive,
When in the confines of death we arrive.
This is the toil, these storms to overcome,
Lest that instead of life, death be our doom.*

Wherefore seeing some while ago I have endeavoured by an explication of the History of the passion and death of Christ to instill into the minds of the Godly the meditation of *Christ's* death; I thought it would be worth the while, if to such persons I should also propound the meditation of *our* death: for which end I writ these divine consolations to be opposed to the terrors of death and to temptations in the agony of death for my own private use only; for I carry about a sickly body, a brittle vessel, and besides, death not long ago made a lamentable destruction in my own house, and there are many reasons for which I fear my own life will not be long; therefore I would betimes prepare and fence my mind for this last agony; and being
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incompassed with so many domestick evils
I bestow'd some days on the pious medita-
tion of this little book : which meditati-
ons of mine seeing perhaps they may be
useful to others also, I was not unwilling
to publish them. But this I would advise
in the beginning of this Treatise, that I
writ not for secure, impenitent and
hard hearts, but for contrite, broken and
bleeding consciences: Exhortations to true
godliness belong to another place; this
discourse is wholly spent in consolations to
be opposed to death and temptations in
death. Whosoever therefore desires to
receive this oil of consolation, let him
bring the vessel of a contrite heart : for
what doth comfort belong to him, that is
not yet contrite and made sad ?

And I have dedicated this Manual unto
you, most dear friends and reverend bre-
thren in Christ, to give a publick testimony
of that near friendship and brotherhood
we are linked together in. And you your-
selves also carry about you a body subject
to diseases, and there cannot but daily arise
in your minds the remembrance of death :
I do not at all therefore doubt, although
your faith needeth not these props, which
for my own and others use I have collected in
this

this little book; but that notwithstanding, the reading of it will not be unpleasant to you, especially seeing it comes from a friendly and candid mind. I pray our Lord Jesus will every where bless us and the labours of our ministry by his grace and spirit.

John Gerhard.

Ralph Romer
this book 1782

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Divine
CONSOLATIONS
Against the
FEAR
OF
DEATH,

And the TEMPTATIONS
befalling them that draw
near thereto.

The Tempted.

I Am opprest with sickness, *The fore-*
the forerunner of Death; *runners of*
and have received the sentence *Death*
of death in my self: I see I *2 Cor. 1. 9.*
must leave this life, than which
nothing is more pleasant; this
world, than which nothing is
B more

Divine Consolations against

more adorned; the house of this body, than which nothing is more dear.

The Comforter.] Thou wast not created for this miserable and momentary, but for a blessed and eternal life; for *God made our first*

Wisd. 2. 23. *Parent without corruption to immortality; Nor wast thou redeemed*

by Christ for this fading and toilsom, but for that everlasting and most happy life in the heavens; for it is a certain and undoubted saying, That *Jesus Christ came into*

1 Tim. 1. *the world, to save sinners: Neither*

15. *wast thou called of the holy Spirit by the word to the kingdom of Christ that thou mightst live here a little while, but that thou mightst pass from the kingdom of grace, to the kingdom of glory; from the Church Militant, to that*

Triumphant; from a valley of tears, into a field of joy: for if in

1 Cor. 15. *this life only we believed in Christ*

19. *and had hope, we were of all men most miserable.*

Wherefore seeing thou must be brought through the gate of death to that life, for which thou

The fear of Death.

1

thou wert created of the Father, redeemed of the Son, and for which thou hast been sanctified by the Spirit, *reject not*, I pray thee, *the* Luk. 7.30. gracious counsel of God against thy self, but readily obey God that calls upon thee.

Tempted.] The thoughts of *Deaths*.
Death affright me; the dreadful *Trident.*
shape of that enemy disturbs my mind; it shows me its *sting*, which I Cor. 15.
is *death*; it threatens me with its 1. 55.
cruel three-pointed weapon, while it presents to my eyes and heart the Anger of God, the accusation of the Law, and the cruelty of my sins, in that *death is the* Rom. 6.
wages of sin, and by sin *death hath* 23.
invaded me, as it has done all the Rom. 5.
world. 12.

Comforter.] But I advise thee, that being seriously and heartily sorry for the sins thou hast committed, thou look to him that died for thee on the altar of the Cross, that thou mightest not be liable to eternal death: Turn thine eyes from the outward shew of death, and turn them to Christ

Divine Consolations against

Heb. 2. 14. *who by his death hath destroyed him that had the power of death, that is, the Devil; And hath delivered us who through fear of death, were all our life-time subject to bondage:*

Hos. 13. 14. *He is death unto our death; he is a sting unto the hell we had deserved: He is the resurrection and the*

Joh. 11. 25. *life; he that believeth in him, though he were dead, yet shall he live; And whosoever liveth and believeth in him, shall never die. So that as in Adam*

v. 26.
1 Cor. 15. 22. *(that is, because of sin derived from Adam upon us, and of actual sins added thereto) we are all liable to death, and at length must die; even so in Christ (the captain of*

life and conqueror of death) through faith are we all made alive; Which that our Captain of life confirms with a solemn and serious oath: Verily, verily I say

Joh. 5. 24. *unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life. And*

Joh. 8. 51. *again: Verily, verily I say unto you, If a man keep my saying, he shall*

The fear of Death.

shall never see death. Therefore believe Christ, who is *the truth*; Joh. 14. 6. believe him promising, believe him swearing, *Heaven and earth shall pass away, but the words of Christ shall not pass away.* Luk. 21. 33.

Tempted.] I begin to remember *The anguish of sin.* my sins; for I was not only begot, *Psal. 51. 7.* conceived and born in sin, but I have increased this sum of original and hereditary debt with manifold and most grievous [actual] sins all my life long; how therefore can I hope God will be merciful to me whom I have so oft offended? how shall I conceive any comfort in death, seeing death is the due reward to my sins, and a beginning of a second and eternal death to them that are not reconciled to God?

Comforter.] Look unto Christ hanging on the altar of the Cross, and pouring out the price of thy redemption, even his precious blood for thy sins. *The blood of Jesus Christ the Son of God cleanseth thee from all sin: He is the propitiation for thy sins, and for the sins of* 1 Joh. 1. 7. 1 Joh. 2. 2.

Divine Consolations against

the whole world: For he came not in-
 Mat. 20. *to the world to be ministered unto, but*
 28. *to minister, and to give his life a ran-*
som and price for the sins of many.
 And that thou mightst not at all
 doubt of this matter, therefore
 from heaven, (which is the throne
 of truth) by an Angel, (which is
 the spirit of truth) was brought
 that most sweet and comfortable
 name of *Jesus*, and given to this
 our Mediator, before he was con-
 ceived; for what is *Jesus* but a Sa-
 Luk. 1. 31. *viour? For therefore was this name*
 Mat. 1. 21. *given to Christ, because he saves his*
 Joh. 1. 29. *people from their sins. This is the*
Lamb of God that takes away the sins
 1 Tim. 1. *of the world. This is that Jesus*
 15. *Christ that came into the world to*
 Eph. 5. 2. *save sinners. This is the high Priest*
of the New Testament, who hath
given himself for our sins an offer-
ing and a sacrifice unto God for a
sweet smelling savour. Christ it
 Mat. 26. *was who shed his own blood for the*
 28. *remission of sins; who bore our*
 1 Pet. 2. *sins in his own body on the tree; who*
 24. *was wounded for our transgressions,*
 Isai. 53. 5. *and bruised for our iniquities; the*
 Lord

The Fear of Death.

Lord laid on him, (and caused to
rush upon him as an Army) the
iniquities of us all. God made him
sin for us who knew no sin; that is,
he imputed our sins to him, he laid
the punishment of our sins upon
him, he made him a sacrifice for
our sins. Nor did Christ resist this
counsel and decree of his heavenly
father, but obeyed his will with the
readiest mind that might be, and
gave himself for our sins; he loved
us, and gave himself for us. There
is a Baptism I will be baptized with-
al, saith he; and how am I straitned
until it be accomplished! This was
the Baptism of his Cross, and the
distress wherewith that our most
bountiful Saviour was wholly over-
whelmed, from no other motive
than from his immense and un-
speakable Love towards us; this
was it that so straitned and put
him forward. How great soever
his outward pain was in his passi-
on, yet his inward love towards
us was still greater and more ar-
dent, by which he was prepared to
suffer more for our sins, if that

2 Cor. 5.

21.

Psal. 40.9.

Gal. 1.4.

2. 20.

Luk. 12.

50.

Divine Consolations against

Bern. Ser.
22. in
Cant. col.
554.

price of our redemption which he paid had not seemed sufficient. But there is no reason we should doubt of the sufficiency of the price; there is the fullest redemption with him; "for not a drop
"but a stream of blood flowed
"plentifully from five parts of his
"body; he cryed out, that all things were *finished* on the cross and by the cross; and therefore he fully and perfectly * by
† 10. 14. *himself purged our sins; † by one offering of himself he hath perfected for ever them that are sanctified*; * *he hath washed us from our sins in his own blood.* Believe therefore so clear, so manifest, so express words of the holy Spirit; and firmly resolve, that by Christ's death and passion there was made a sufficient satisfaction for thy sins.

The remembrance of actual sins.

Tempted.] May be Christ only took upon him original sin, so that I my self must either make satisfaction for my actual sins, or burn. Therefore though I firmly believe, that Christ hath washed away original

The Fear of Death.

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ginal guilt, yet I am troubled and oppressed with those actual sins which through the whole course of my life I have committed, in number very many, in weight most heavy, in desert damnable.

Adam is opposed to *Christ*; therefore the benefit by *Christ* will not extend further, than the guilt which is derived upon us from *Adam*. Another's fault may be made up by another's satisfaction; but a man's own fault requires his own satisfaction.

Rom. 5. 18.

[*Comforter*.] No, but the blood of *Christ* cleanseth thee from all manner of sins; not only from that contracted from *Adam*, but also those which have been added thereto by thy self. God hath set forth *Christ* to be a propitiation through faith in his blood; we may come thereto by true faith, and obtaining remission of our sins be reconciled to God, as often as the weight of our sins oppresseth us: We may come boldly to the throne of grace, that we may obtain mercy and find grace to help in

1 Joh. 1. 7.

Rom. 3. 25.

Heb. 4. 16.

time of need. And what redemption, or what reconciliation would this be, if Christ had only satisfied for one sort of sin, we being still bound and engaged to make satisfaction for all the rest which are greater and more numerous? Christ's redemption is not so main, imperfect and by halves, but offering one sacrifice for sins, by that one offering he hath perfected for ever them that are sanctified; and he hath obtained such remission of sins, that no more offering for sin is necessary.

Heb. 10.
12, 14.

v. 18.

Joh. 2.1.

2.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Therefore if, when we have fallen into sin through the infirmity of the flesh, we heartily repent, we have a refuge in Christ's intercession, the foundation whereof consists in his merit and satisfaction; for therefore is Christ's Intercession effectual for us, because he hath made a full and perfect satisfaction for our sins; thence and therefore the

The Fear of Death.

MI

the stroke of divine justice and severe judgement due to our sins falls not on us, because Christ hides our sins with the cloak of mercy obtained and merited by the price of redemption paid by him. Let this therefore be held for certain, that Christ by his death, having offered one true sacrifice for us, hath purged, abolished and put out whatever sins there were whereby Principalities and Powers did justly hold us to suffer punishment. Therefore in him and by him we obtain the remission not only of original sin, but of all the other we have added thereto. For * he (which I pray remember) gave himself for us, that he might redeem us from all iniquity. He is an infinite person who hath satisfied, and how shall not his suffering be also of infinite merit? What so deadly, that could not be healed by the death of the Son of God, who is life it self? What so bloody and defiled, that could not be cleansed with the precious blood of Gol.

Aug. 4. de
Trin. c. 13.

De merit.
& remis.
peccat.
c. 13.
* Tit. 2. 14.

Tempted. I

*A doubt
concerning
the appli-
cation of
the benefits
of Christ.*

Tempted.] But how can I be partaker of that most precious treasure? Christ indeed died for all, but the fruit of Christ's death redoundeth not to all; from whence therefore shall I be certain, that the benefits of Christ belong to me also? Whence can it be manifest, that I am indeed and certainly partaker actually of all those things that Christ by his passion and death hath merited for us?

Comforter.] God offereth to thee the word of the Gospel, and in it all the benefits of his son. *He stretcheth forth his hand all the day long; he calleth all, inviteth all; therefore he also calls, invites and wooeth thee.* What therefore God offereth thee with the hand of his mercy, that receive with the hand of a firm affiance. "As far as
Bern. Serm. 31. in Cant. col. 597. Bern. Serm. 3. in Annunc. Gal. 113. "thou puttest forth thy foot into
"the good things of the Lord, so
"far thou shalt possess them. God
"putteth not the oil of his mercy,
"save in the vessel of trust. Thou
shalt possess so much of the good
things

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13

things of the Lord, as thou gatherest in the vessel of trust. For faith lays hold of Christ, and in Christ of a merciful God, of remission of sins, and life eternal. Of this hear the words of eternal and immoveable truth: God so loved the world, that he gave his only begotten son; that whosoever believeth in him may not perish, but have eternal life. He that believeth on him, is not condemned but hath eternal life; for to as many as received him, hath he given power to become the sons of God, even to them that believe on his name. This sonship comprehends all things, which are necessary for us to eternal life: For if we are the sons of God, we are also born of God. For not a carnal generation, but a spiritual regeneration makes sons of God: If we are the sons of God, God is full of pity to us; for does not a father pity his children? If we are the sons of God, then he hath also given his Spirit to us; for so the Apostle, *As many as are led by the Spirit of God, they are the sons*

Joh. 3.16.

1. S. mo. 1

v. 18.

Joh. 1.12.

Tertul. in Apolog. c. 17.

Psal. 103.

13.

- Rom. 8. 14, 15. sons of God; For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, father. And again: Because ye are sons, God hath sent the spirit of his son into your hearts, crying, Abba, father. Lastly, If we are the sons of God, then heirs, heirs of God, and joint-heirs with Christ: For what true son is there without an inheritance? All these so precious, so plentiful, so various benefits befall us in Christ and by Christ, who
- Eph. 3. 17. dwelleth in our hearts, and is born in us spiritually by faith, which therefore the Scripture doth so often declare and recommend to us.
- Joh. 5. 24. Verily, verily I say unto you, saith Christ, he that heareth my word and believeth on him that sent me, hath eternal life, and cometh not into condemnation, but is passed from death to life.
- Joh. 11. 25, 26. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.
- Joh. 7. 38, 39. He that believeth in me, out of his belly shall flow rivers of living water, (which
our

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our Saviour spake of the spirit, which they that believe on him do receive.)

Whosoever believeth in me, abideth Joh. 12.

not in darkness : namely in the darkness of ignorance, in the darkness of sin, in the darkness of eternal death ; but by the light of faith is brought to the light of saving knowledge, to the light of true righteousness, to the light of eternal life. Moreover the Apo- Joh. 20.

stle witnesseth expressly, that whatsoever is written in the Gospels of the words, deeds and sufferings of Christ, were therefore written, that we might have life through his name. 31.

That God hath given to us eternal life, and this life is in his son. He 1 Joh. 5.

that hath the Son hath life. Thence 11.

know we, that we have eternal life, because we believe on the name of the 12.

son of God. 13.

Nor do the Apostles and Evan- BA

gelists only, but all the Prophets also give witness unto Christ, that Act. 10. 43.

through his name, whosoever believeth in him, receiveth remission of sins. What therefore Paul and Silas once said to the keeper of the prison

Act. 16. 31. prison at *Philippi*, that say I to thee;
Believe on the Lord *Jesus*, and thou
shalt be saved.

The false
perswasion
of Faith.

Tempted.] But I have observed
many to entertain a vain perswa-
sion of Faith, and deceive them-
selves with a false boasting there-
of, and what if I should be of
their number? Whence can I be
sure, that my faith is true and sa-
ving, and not an empty and dead
image of it?

2 Cor. 13.

Comforter.] Examine and try
thy self whether thou be in the faith:
prove thine own self: knowest thou
not thy self, that *Jesus Christ* is in
thee? There are not wanting firm
and infallible instructions, where-
by true and saving faith may be
tryed, known and distinguished
from a vain boast of faith. And
first, this is the nature of true
faith, that it purifieth the heart, and
desires that that may be cleansed
from the filth of sins. For seeing
faith is solicitous and desirous of
remission of sins, he that truly be-
lieveth will also perceive a grief
for the sins he has committed.

Act. 15. 9.

The
Gospel

The Fear of Death.

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Gospel is preached to the poor, namely to those that are poor in spirit; that hunger and thirst after righteousness; that bring and offer to God a contrite heart and a broken spirit. Mat. 11. 6. Mat. 5. 6. Psal. 51. 7.

Look therefore in the glass of the Law, and thou wilt see the deformity of thy sins. Look unto the shining face of Moses, and it will appear, that because of the works of darkness which thou hast followed, thou canst not endure that light. Behold thy self, how grievously sickness hath affrighted thee, which is the just punishment of thy sins, the scourge of a revenging God, and the due reward of a life spent in transgression. *He that sins against his maker, falls into the hands of the Physician.*

"We have therefore lost our health, because we have offended our Creator. "They that follow the flesh, are scourged in the flesh. In that they complain, in which they have sinned. The sentence of punishment is in that, in which was the cause of sin. In how many thoughts, words and

Ecclus. 38.
15.
Aug. de
verb. Apost.
Serm. 4.
Bern. Serm.
43. de mo-
do bene
viv.
11. 12.

and deeds hast thou offended God? how especially feeble hast thou been in the fear and love of God? how remiss in prayers and other exercises of piety? how barren of good works? How oft hast thou followed the persuasion of *Satan*, the seduction of the flesh, and the deceiving of the world? Those members which thou hast often yielded to be instruments of iniquity and unrighteousness, are now by the just judgement of God afflicted with pain and weakness. Confess this, and be sorry; for if there be a true and serious acknowledgement of sin in thy heart, trouble of conscience and hatred of sin will immediately follow it. God is in good earnest angry at thy sins; therefore from a hearty sense of Gods anger bewail thy sin. God punisheth sin severely; therefore by a just grief punish that in thy self which thou observeest thou hast committed against God. Acknowledge God's judgement to be upright, and humble thy self under his mighty hands. And regard not only

Psal. 119.

137.

only thy outward sins, but acknowledge the fountain of all evils, the contagion of original sin: That is hid indeed, but God sets it in the light of his countenance. *Psal. 90.9.*

By it all the powers of thy soul and body are so tainted, that of thy self and by thy self thou canst begin nothing that is good, much less perfect it. By it thou art liable to death, and all that troop of calamities, miseries and diseases which precede death.

Tempted.] I acknowledge and perceive, that I was not only born and conceived in sins; but also that God hath been offended by me by divers, manifold and great transgressions. I perceive this, and I am heartily sorry; but may be that sorrow is not sufficient, as not being answerable to the faults, nor an equivalent satisfaction for my transgressions. *An insufficient sorrow.*

Comforter.] True, the grief and trouble of conscience that arises from the consciousness of sin, can never answer the grievousness and deformity of the sins; seeing God is

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is an infinite good, that is offend-
ed; sin an infinite evil, that is
committed; and the punishment
of hell prepared for sinners is in-
finite, how then by thy contrition
canst thou satisfie the infinite ju-
stice of God, and expiate his infi-
nite wrath? Christ hath perform-
ed that, which of thy self and by
thy own strength thou couldst
not; he hath made an infinite and
equivalent satisfaction for thy sins.
If thou couldst have satisfied by
thy self, if thou couldst have done
away thy sins by thy own contriti-
on and grief, what need had there
been for Christ to have come
down from heaven, and to have
laboured so long under the weight
of the Cross? *Thou hast made him*
to serve with thy sins, and hast wearied
him with thine iniquities. He has
trodden the wine-press alone, and of
the people there was none with him.
Look therefore that thou think
not, that the grief of thy contri-
tion, either can be or ought to be
so great, as that it should answer
to the greatness and deformity of
thy

Isai. 43. 24.

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thy sins: but therefore and for this end doth God require a true confession of sin, and a sincere contrition of heart, that the free remission of sins, (which thou obtainest through Christ apprehended by faith,) may take place. Christ *preacheth*, but it is to the *meek*, that is, the humbled in spirit; he *heals*, but it is the *broken-hearted*. For the *whole have no need of the physician*, that is, those that think themselves to be well. He preaches remission, but it is to the *captives*, that is, to those that are sensible of the spiritual captivity of sin; for that man desires not to be freed from bondage, that thinks himself free in every respect. He preacheth sight, but it is to the *blind*, that is, to those that lament the spiritual blindness of their heart; for they that say they see, their sin remaineth. They that say they are rich, and increased in goods, and have need of nothing, know not that they are wretched, and miserable, and poor, and blind, and naked. He preacheth forgiveness, but it is to the

Isai. 61. 1.

Luk. 4. 18.

Mat. 9. 12.

Joh. 9. 41.

the broken and contrite in heart.

1 Sam. 2. 6. *The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up: He kills by contrition, that he may make alive by consolation; he bringeth down to the grave by the hammer of the Law, that he may bring up from the grave by the comfort of the Gospel.*

*The weight
of sorrow.*

Tempted.] Troubles have compassed me about, my heart is broken and overwhelmed, my sins come flocking before me, which grievously torment my conscience, and strive to bring me down to hell: there is no quietness in my bones from the terror of the Lord; my soul refuseth to be comforted: I am troubled, and my spirit is overwhelmed. I see no place whither I can flee, and seek a remedy of my sins.

Comforter.] If thou wilt flee, flee to Christ. He friendly inviteth all that labour under the weight of sin, and are pressed with the yoke of that evil mistress, Iniquity. Hide thy self in his wounds, until

Mat. 11.

27.

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until the tempest of God's anger be overpast. Christ is the *propitiatory*, to which thou maist flee by a true faith, and rest under the shadow of his wings. *As the hart panteth after the water brooks, so thy soul being even spent by the heat of thy sins and the anger of God, thirsteth after Christ, the fountain of living water springing up to everlasting life.* If thou comest to him, he will not refuse thee, nor thrust thee from him: for thus run the promises: *Whosoever thirsteth, let him come; and whosoever will, let him take of the water of life freely. To him that thirsteth will I give of the well of life freely.* Come to me all ye that labour and are heavy laden, and I will give you rest: In me and through me ye shall find rest to your souls. *Him that cometh unto me, I will not cast out.* With a faithful heart embrace these words of Christ, which are the words of eternal and immoveable truth; let thy heart propound to it self these his promises, and seek the face of God. Put Christ as in the midst be-

Rom. 3.

25.

Psal. 42. 1.

Rev. 22.

17.

Mat. 11.

28.

v. 29.

Joh. 6. 37.

Psal. 27. 8.

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between thee a sinner, and an angry God. Appeal from the throne of God's severe justice, to the throne of mercy prepared for thee in and by Christ. The infernal hawk follows hard after and persecutes thy soul; let it flee therefore like a fearful and frightened dove to the *clifts of the rock*, which are the wounds of Christ. *Moses* accuseth thee; therefore sigh, that Christ may interceed for thee. "Thy conscience is troubled, but let it not be cast down from hope and trust, but remember the wounds of Christ. "Let the firmness of all thy trust be in the wounds of Christ which flow with the streams of mercy, and want no holes whereby they may flow out. "Let the Passion of our Saviour Jesus Christ be thy last refuge, and the only remedy of thy sins. It can help thee when thy wisdom fails, thy righteousness is not sufficient, the merits of thy holiness are of no avail. And this is another, and indeed an essential property

Bern. Serm.

61. in Cant.

Aug. in

Medis.

Idem Serm.

22. in Cant.

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perty of true faith, to look with the eye of the heart on Christ hanging on the cross; from his wounds to hope for and draw a remedy for a mans own wounds; to rest upon him with a sincere trust of heart, and as it were to wrap ones self in his most holy merit. For this is the voice of true faith:

*Behold me thou, who on the cross
didst die,*

*And to my sins thy side a shelter
give:*

*My heart pants after thee, my sins
pass by:*

*By sin I dye, but by thy blood I
live.*

“If therefore being pricked for
thy sins thou hunger and thirst

Bern. Ser.

“after righteousness, believe on

22. in

“him that justifieth the ungodly;

Cant.

“and being justified by faith alone

“thou shalt have peace with God.

“Confess thou art not worthy,

“nor canst obtain the kingdom of

Lib. I. vit.

“heaven by thy own merits: but

Bern. cap.

“let this be thy trust, that Christ

13.

“thy Lord obtaineth it on a dou-

“ble account, both by being the

C

“heir

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“ heir of the Father, and by the me-
 “ rit of his passion ; he is content
 “ with the first, the latter he be-
 “ stoweth on thee, from whose gift
 “ challenge it for thy self, and thou
 “ shalt not be confounded.

*The tempta-
 tion of de-
 spair.*

Tempted.] The Devil solicits
 me to despair.

Rom. 5.
 21.

Chrysof.

*hom. 3. de
 penit.*

Comforter.] I would have thee
 despair, namely of thy self and in
 thy self, because thou art a sinner ;
 but despair not in God whose
grace aboundeth over thy sin. “ For

“ no more is the malice of man to

“ the clemency of God, than a

“ spark of fire is to the sea. The

sea although it be great, yet it

admits of measure ; but the mer-
 cy of God is unmeasurable. Nei-
 ther despair of Christ and in

Christ, *who came into the world to*

save sinners ; whose blood avails

more to reconcile God, than the

sins of all the world to offend him.

Although thy sins be great and

diverse and often repeated, yet

they are not greater nor more

grievous than thou maist obtain

pardon and forgiveness for ; in

that

1 Tim. 1.

15.

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that the goodness of God is greater than the iniquity of all men. Sins as it were set with the sun; but the grace of God riseth with it. Sins are the works of the Devil and of man; To have pity, to spare and to forgive are the works of God: By how much therefore God is more powerful than the Devil and man, by so much is his mercy above our malice. *The Lord is merciful and gracious, slow to anger and plenteous in mercy. He doth not always chide, neither doth he keep his anger for ever. He dealeth not with us after our sins, nor rewardeth us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the East is from the West, so far removeth he our transgressions. Heaven is incomparably greater than the earth, which is but like a very little point in comparison with heaven: but so is the mercy of the heavenly Father incomparably greater than all sins.* *Be far then from saying, Mine iniquity is greater than the pi-*

Pl. 103. 8.

v. 9.

v. 10.

v. 11.

v. 12.

Bern. Sermon.

11. 27.

Cant. col.

Gerson. de
remed. con-
tra pusil-
lan.

Aug. in
Psal. 55.

“ty of a merciful God. Thou
“shalt find God more bountiful
“than thou art faulty. “So great is
“God’s mercy, that if thou hadst
“all the sins of the world upon
“thee, and wert sorry that thou
“hadst proudly offended so good
“a God by thy sins, and didst
“firmly purpose for the future to
“refrain therefrom, God would
“never condemn thee. Dost thou
so forget the satisfaction made by
Christ, that thou wilt prefer thy
sins before the merit of Christ,
that is, thy self before God?
“Thou seest the greatness of the
“disease, and seest thou not the
“power of the physician? Thy
sins are great, Christ is far greater
that satisfied for thy sins. Thy
sins are diverse, but Christ also
suffered diverse things for thee.
God is an infinite good whom thou
hast offended by thy sins; but
Christ is an infinite person who
hath reconciled thee to God.
Sigh therefore unto the heavenly
Father, and pray in the name of
the Son thy Saviour. “If thou,

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"O eternal God, despisest me for
"mine iniquity, as I deserve;
"however for the dearness of thy
"beloved Son, look upon me with
"pity. Observe in thy Son, what
"thou maist atone in thy servant.
"Behold the Sacrament of his flesh,
"and remit the guilt of my flesh; re-
"member what thy good Son has
"suffered, and forget what thy
"bad servant hath done.

Tempted.] I must needs confess, *The Temptation of Blasphemy.*
I am not only solicited to despair,
but am also sometimes tempted
with the spirit of Blasphemy; for
there arise such thoughts in my
heart, as are injurious against God
himself my Creator, and my Sa-
viour: I would choose to die a
thousand times, to be freed from
this temptation.

Comforter.] These thoughts are
not the actions of thine heart, but
rather its bitter passions; seeing
thou art not delighted with them:
but thy grief from them is more
bitter than death it self. They
are the scourges of Satan whereby
he afflicts and torments thee; they

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will not be reckoned for sin unto thee by the Lord. And though thou have the greatest impatience of spirit from the infirmity of thy flesh, yet the Lord knows thy groans and thy sighs. The weight of temptations did force hard words even from *Job* and *Jeremy*; which yet the most bountiful God did fatherly forgive them. Thou seest by them, how altogether no strength unto good thou hast from thy self; that thou maist cleave unto God alone with full trust of heart. This is the top and highest degree of thy fight against Satan, see that thou despond not here; the greatest champion will be with thee and will not leave thee destitute of his help. Wait patiently and humbly till thou art freed of these fiery darts of Satan; in the mean time let the grace of

2Cor. 12. 9. God be sufficient for thee. It is the flesh which so striveth against the spirit, and is so ready and obedient to receive the darts of Satan; the sin that dwells in thy flesh shall not be imputed unto thee, if through

Eph. 6. 16.

2Cor. 12. 9.

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through the spirit thou mortifie the deeds of the flesh, and consent not to those blasphemous thoughts. Those fiery darts of Satan shall be quenched in the blood of Christ; turn towards him the shield of faith, and as soon as thou perceivest any blasphemous thought to arise, betake thy self to prayer, and so thou maist kill it as it were in the bud.

Tempted.] I perceive some comfort of the Spirit in my heart; I observe some trust in my mind, that keeps me from despair, when I behold the mercy of God abounding over my sins, and the merit of Christ which is of infinite price and value. But I doubt, whether the Evangelical promises of the mercy of God and merit of Christ belong to me. For God is not only merciful, but he is also a most just and severe punisher of sins; and alas! experience sheweth that all are not partakers of the benefits of Christ.

The particularness of the promises.

Com-

Comforter.] But look thou give not way to those seducing thoughts of the particularness of the Evangelical promises. God calleth all to him, desireth all will come unto him ; he offereth the word of the Gospel, and in it the benefits of Christ unto all ; and that not feignedly, but sincerely ; not hypocritically, but with a mind to bestow. *As I live, saith*
 Ezek. 18. *the Lord, I desire not the death of a*
 31, 32. *sinner, but that he should turn and*
 ch. 33. 11. *live.* Here thou hast the solemn oath of Divine truth, thou seest *their* conversion is expected and desired by God that by their own fault die in their sins ; thou hast that solemn protestation twice repeated. *Come unto me all, saith*
 Mat. 11. 28. *our Saviour the Interpreter and Messenger of the heavenly Father, Come unto me all ye that labour and are heavy laden, and I will give you rest.* Thou hearest that the way to Christ lies open to all that labour under the yoke of sin ; and that relief and rest of soul is promised to them. *God will have all men to be*
 1 Tim. 2. 4. *saved.*

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Saved, (saith the Apostle, being taught it in the third heaven) and to come to the knowledge of the Truth. He hath concluded all under unbelief, that he may have mercy upon all. Rom. 11. 32.

Thou hearest, the salvation of all men is desired by God, that his mercy lies open to all; none here is shut out, but he that shuts himself out. "There is one God of Primas. in b. l.

"all; therefore he desireth that "all whom he hath made may be "saved. There is one who hath "given himself a price of redemption for all; therefore he wills "that all partake of that price.

God is not willing that any should perish, (saith Peter, being taught by his own example) but that all would come to repentance. Thou hearest that the long suffering and goodness of God inviteth all to repentance, and that God willeth not the death of one. Look that thou contradict not so clear and so express truth, these words of the Holy Ghost writ as it were with a Sun-beam: Let the comforts of the Scripture prevail with thee,

thee, above the thoughts of thine own heart; for the Scripture is the word of the living God that never deceives; but our heart is lying and does deceive.

*The absolute
decree of re-
probation.*

Tempted.] Outwardly indeed the promise is offer'd to all, but God from eternity hath made a certain absolute decree of the reprobation of particular men, whom from an absolute hatred being rejected by him he hath destin'd to eternal torments: To these he offers his word indeed outwardly, but not with an intent to bestow the good things offer'd in the word. And may be I am in the number of those reprobated ones.

Comforter.] That absolute decree of reprobation is but the fancy of men who are deceived, and do deceive. For if the Scripture do witness by words, Christ by tears, and God by oath that he is not willing that any should perish, that he desireth not the death of a sinner; but on the contrary heartily desireth that all would come to repentance, would

acknowledge the truth and be saved ; with what shew of truth, I pray, can it be said that any by the absolute hatred of God are excluded from salvation and the means thereof? Such as God hath declared himself outwardly in his word, such is his heart inwardly (if I may so speak.) Such as he hath shewn himself to us in his son, such a mind also he beareth towards us ; for Christ is the *image of the Father*, not only in respect of his essence, but also of his will. Col. 1. 15. Heb. 1. 3. Indeed we ought not so much as think, that he shews himself to us a bountiful and gracious God outwardly, and in the mean time does nourish flames of hatred inwardly ; this be far from God who is truth it self, to whom all hypocrisie is extremely hateful, who ought in no wise to be said to do that, which we see him forbid by precept, and avenge by punishments. That any are saved, is the gift of God only ; that many perish, is the desert of themselves that do perish. For so saith the Scripture :

Hos. 13. 9. *O Israel thou destroyest thy self, but in me is thy help.* The Scripture every where placeth the cause of mans destruction in himself; and no where refers us to any absolute decree of God. "Because God

*Fulg. lib.
1. ad Mo-
nim.*

"by his prescience saw the sins of
"men, (especially unbelief, which
"remaining all other sins remain)
"therefore he pass'd the sentence
"of damnation and reprobation.
And with what colour can it be affirmed, that God does not in the word of the Gospel offer the benefits of his Son to all in earnest, and with a mind to communicate them, seeing Christ died for all, and satisfied for the sins of all truly and really, not in shew only and appearingly? The universal terms here used do attest the universality of the satisfaction made by Christ.

Isa. 53. 6. *God, saith the Prophet, hath laid on him the iniquities of us all; namely of all those who as lost sheep had gone astray out of the path of an upright life: even as all the sins of the people were by the Priest laid upon the goat that was sent away.*

away into the wilderness. The Apo-
 stle repeateth twice in the same
 place, that one died for all: It was
 the good pleasure of God to sum-
 up, restore and gather together in one
 all things in Christ; which are in hea-
 ven and which are in earth. It plea-
 sed the Father by Christ to reconcile
 all things unto himself (having made
 peace through the blood of his cross)
 by him, I say, whether they be things
 on earth, or things in heaven. Christ
 gave himself a ransom for all. The
 grace of God that bringeth salvation
 (whereby he gave his Son for us to
 redeem us from iniquity) hath ap-
 peared to all men. Christ by the grace
 of God hath tasted death for every
 man. The collective term [World]
 used in such sayings proveth the
 same universality of satisfaction.
 God so loved the World, that he gave his
 only begotten Son; whom he sent not in-
 to the world, to condemn it, but that the
 world through him might be saved.
 Whence also he is most deservedly
 called * the Saviour of the world. He is
 † the lamb of God, that taketh away the
 sins of the world; || who gave his flesh for
 the

Lev. 16. 21.

2 Cor. 5.

15.

Eph. 1. 9,

10.

Col. 1. 20.

1 Tim. 2. 6.

Tit. 2. 11.

vers. 14.

Heb. 2. 9.

Joh. 3. 16.

vers. 17.

* Joh. 4. 42.

1 Joh. 4. 14.

† Joh. 1. 29.

|| Joh. 6. 51.

* 2 Cor. 5. the life of the world; * by whom the
 † 1 Joh. 2. 2. ^{19.} world is reconciled unto God; † who
 is the propitiation for our sins, and not
 for ours only, but also for the sins of
 the whole world. The opposition
 of the first and second Adam that
 is of Christ, deliver'd by the Apo-
 stle in expresse words, doth prove
 the same universality of satisfacti-
 on. If through the offence of one many
 be dead, much more the grace of God,
 and the gift by grace, which is by one
 man Jesus Christ, hath abounded unto
 many. As by the offence of one, judge-
 ment came upon all men to condemnati-
 on; even so by the righteousness of one,
 the free gift came upon all men unto
 justification of life. For as by one mans
 disobedience many were made sin-
 ners: so by the obedience of one
 shall many be made righteous. There-
 fore where sin hath abounded, there
 grace hath much more abounded. Far
 be it from us then to say, that the
 guilt derived on us from Adam ex-
 tends farther, than the benefit of
 Jesus Christ obtained for us. Away
 with saying that the disobedience
 of Adam is of greater efficacy,
 than

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than the obedience of Christ. Lastly, The universal extent of the satisfaction made by Christ is attested by those Scriptures wherein he is said to have died for those that perish. *Destroy not him with*

Rom. 14.
15.

thy meat, for whom Christ died.

By the unseasonable abuse of Christian liberty the weak brother perisheth for whom Christ died; and there-

1 Cor. 8.
11, 12.

fore by summing against such an one, men sin against Christ himself. False

teachers bringing upon themselves

2 Pet. 2.1.

swift destruction, deny the Lord that bought them. These are Evange-

lick, Apostolick and divine sayings, which to contradict is to de-

ny Christ himself, and to deprive himself of the fruit of Christs me-

rit. "Therefore believe sted-

Orig.lib. 2.
in Jobum.

"fastly, that the only begotten

"son of God descending from

"heaven, cloathing himself in the

"last times with a terrestrial body

"from a Virgin, hath done away

"and cleansed the corruption, un-

"cleanness and rottenness of all

"the world by bearing the sins of

"all, by whose stripes all are healed.

Tempted. I

Doubting
about the
application
of Christs
merit.

Tempted.] Let the merit of Christ be and be called universal; yet I do not see that the benefits of Christ are offer'd and applied to me *in specie* and individually. Many things are offered to all, which yet do not belong to all.

Comforter.] Nay but the *species* is rightly gather'd from the *genus*; we rightly pass from an universal to particulars. Wherefore because God will have all to be saved, thou maist infer rightly and most firmly, that he will have thee also to be saved. Whereas Christ is said to have dyed for all, thou maist infer rightly and most firmly, that he died on the cross for thee also, and is willing to cleanse thee from all sins with his own blood. And what is offer'd in the word of the Gospel to all in general, is offer'd, exhibited and applyed to thee in special in the word of Absolution. For when the Minister of the Church does in God's name pronounce to thee the remission of thy sins, thou maist be sure that it is confirmed before God in heaven. For so has
Christ

The Fear of Death.

41

Christ appointed it, *Whatsoever ye loose on earth, shall be loosed in heaven. Whose sins ye remit, they are remitted unto them.* Mat. 18. 18. Joh. 20. 22.

This is that wholsome *ministry of reconciliation*, 2 Cor. 5. 18.

which God hath given unto the Ministers of the Church; these are the salutary keys, that he hath committed to their trust; this is that wholsome office of *Ambassadors*, verf. 20.

which they discharge in the name of Christ, God exhorting and as it were beseeching us by them. What therefore is offer'd to thee in special, make no doubt but it belongs unto thee in special. When in the serious trouble of thine heart thou hearest the voice of the Minister declaring remission of sins in the name of Christ, think thou hearest Christ himself: whatever he doth in Christ's name, that Christ doth. It's Christ that declareth unto thee remission of sins; the Minister only speaks for Christ. If any doubting arise in thy heart concerning this, listen unto the words of Christ speaking unto his Apostles and their

- Luk. 10. their successors: *He that heareth*
 16. *you, heareth me. It is not you that*
 Mat. 10. *20. speak, but the spirit of my Father.*
 Listen unto the words of the Bap-
 Joh. 1. 23. *tist: I am the voice of one crying;*
 It is another that preacheth and
 cryeth by me; the ministry is
 mine, but the force and benefit of
 the ministry dependeth on ano-
 ther. Listen to the words of the
 2 Cor. 5. *Apostle: We are ambassadors for*
 20. *Christ, that is, in Christs name*
and stead, as though God did be-
seech you by us: we pray you in Christ's
stead, be ye reconciled to God. He
 The. 4. 8. *therefore that despiseth, despiseth not*
man but God, who hath given unto us
his holy Spirit. Believe therefore that
even now Christ saith unto thee
as once to the sick of the Palsie, and
to the woman that was a sinner,
 Mat. 9. 2. *Thy sins are forgiven thee.* For there
 Luk. 7. 48. is no difference between that sen-
 tence, and this which his Minister
 uttereth: for this is not spoken by
 man, & that by Christ. When there-
 fore thou hearest the Minister de-
 clare to thee remission of sins, do not
 imagin thou hear'st the voice of the
 Minister, but of Christ. *Tempted.]*

Tempted.] I confesse there is great comfort offer'd me in the words of absolution, yet my faith wavers still, and does not so firmly embrace the promise of the Gospel as to shut out all temptation: for my flesh mutters, They are but words which thou hearest with thine ears, but thou seest not yet the good things promised with thine eyes. *The substance of words.*

Comforter.] They are words indeed, but they are the words of a God most true and that lives for ever. They are words indeed, but *the words of the spirit and life.* Joh. 6. 69. They are words indeed, but such as are more firm and durable than this heaven thou beholdest, or this earth thou treadest on. *Heaven and earth shall pass away, but my words shall not pass away.* Lu. 21. 33. *saith the Truth. The word of the Lord our God abideth for ever,* saith the Prophet. He that trusts in this word, he that embraceth it with a true faith, the same shall be saved for ever. Nor hath God given thee his word only, but hath added thereto his Sacraments *all*

so,

Aug. tract. so, " which are as it were a visible
80. in Joh. " word, visible signs of invisible

" grace, and seals of the divine

" promises, ordained to confirm

" and feed thy faith. By Baptism

thou art received into the cove-

nant of divine grace, made the

son and heir of God, wash'd from

thy sins in the blood of Christ, re-

generated and renewed by the ho-

ly Ghost, and, in one word, art

truly made partaker of all hea-

venly good things. For Christ at-

tributes to Baptism, that it is the

means of Regeneration. *Unless a*

man be born again of water and of the

Spirit, he shall not enter into the

kingdom of heaven. Therefore he

that is born again of the water of

Baptism and of the Spirit, is

reckoned an heir of eternal life;

because it is the means of salvati-

Mark 16. on : *He that believeth and is bapti-*

16. zed, shall be saved. The Apostles

ascribe unto Baptism; that it is

Tit. 3. 6. *the laver of regeneration, and of re-*

Mark 1. 4. *newing in the holy Ghost, seeing we*

are baptized for the remission of

Acts 2. 38. sins. *Let every one of you be bapti-*

zed

The Fear of Death.

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zed in the name of Christ for the remission of sins, saith Peter, and ye shall receive the gift of the holy Ghost. 1 Pet. 3. 21. Baptism saveth us, saith he in another place, which is not the putting away of the filth of the flesh, but the answer of a good conscience (or a covenant) towards God, by the resurrection of Jesus Christ. Be baptized, Acts 22. 7 and wash away thy sins, saith Ananias. As many of ye as have been baptized into Christ, have put on Christ: and by faith ye are all the children of God: For Christ sanctifieth his Church, Eph. 5. 27. cleansing it with the laver of water in the word. From all which thou maist strongly conclude, that Baptism is "a ransom for captives, a
"remission of debts, a death of
"sin, a being born again, a bright
"garment of the soul, an invio-
"lable seal, a chariot to heaven,
"the Inn of the kingdom, the
"gift of adoption; * It is the
"brightness of souls, the change
"of life, the answer of the consci-
"ence towards God, an help of
"our weakness; It is a putting
"away of the flesh, a following of
the

Acts 22. 7

16.

Gal. 3. 27.

Eph. 5. 27.

Basil. eis

73 d. 210

Basil. tom.

1. p. 446.

Cyrill. Hie-

ros. n. prae-

fat. Catech.

* Nazianz.

orat. in S.

Bapt. p.

615.

"the Spirit, a communion of the
 "word; It is an amendment of the
 "creature, a deluge to sin, a parta-
 "king of light, a dissolution of dark-
 "ness; It is a chariot unto God, an
 "accompanying of Christ, the prop
 "of faith, the perfection of the
 "mind, the glory of the kingdom
 "of heaven, a change of life, a ta-
 "king away of servitude, a loosing
 "of bands, a changing of appa-
 "rel. "It is the spring of true life
 "and true righteousness, an abridg-
 "ed laver, the Sacrament of life
 "and eternal salvation.

Tertul. 4.
 ad ver.

Marc. p.
 231.

Aug. 2.
 cont. Cres-
 con, c. 18.

Paulin.
 epist. 12. ad
 Sever.

The holy Ghost into this pool de-
 scends,

Whose waters by an heavenly
 spring are fed,

Which, influenc'd by th' Deity,
 forth sends

An holy offspring from eternal
 seed.

For in the Baptism of Christ it
 was demonstrated by visible signs
 what the divine grace worketh in-
 visibly in our Baptism. "The wa-

Chemnit.
 in cap. 17.
 Harm.

"ter of Baptism was sanctified by
 "the touch of our Lords body:

"for

The Fear of Death.

47

“for whatsoever Christ promerited and obtained in the body of his flesh, he deposited as it were in his Baptism. He received Baptism with us sinners, to testify that we by Baptism are made his members. As the eternal Father in the Baptism of Christ said, *This is my beloved son*; so at this day he adopts for sons all that believe and are baptized. As in the Baptism of Christ heaven was opened, so to this day by the sacrament of Baptism the gate of the heavenly paradise is opened to us. As the holy Ghost in Christ's Baptism descended upon him in the form of a dove; so in our Baptism the holy Ghost is present, and therein doth effectually work our regeneration and renovation: so that thus in Baptism concur the grace of the Father adopting, the merit of the Son cleansing, and the efficacy of the holy Spirit regenerating. If therefore thou art baptized, thou canst not doubt of the grace of God, the remission of sins and the

the promise of eternal life. Baptism is the laver of regeneration; where there is regeneration, *there* is remission of sins, *there* is the grace of God, *there* is perfect righteousness, *there* is renewing, *there* is the gift of the holy Ghost, *there* is adoption, and *there* is the inheritance of eternal life.

*Falling
from the Co-
venant of
Baptism.*

Tempted.] I believe indeed that I was received into the covenant of grace by the sacrament of Baptism, that I thereby obtained remission of sins, and was writ in the book of life : but I have fallen from the grace of this covenant again by my sins ; by repeating my transgressions I have made void the foregoing remission, and have often deserved to be blotted out of the book of life.

Comforter.] No but the covenant of God is an everlasting covenant, to which thou maist always return by true and hearty repentance. For as God declares concerning the sacrament of Circumcision, that it is an *everlasting cove-*

Gen. 17.

13.

nant: so let us not doubt but that

in

The Fear of Death.

49

in Baptism which succeeded in the Col. 2. 11.
place of Circumcision, God enters into and establisheth an everlasting covenant with us. I will betroth thee to me for ever, saith he by the Prophet, yea I will be- Hof. 2. 19.
troth thee in righteousness, and in judgement, and in loving kindness, and in mercies: I will betroth thee to me in faithfulness. The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. God forbid we should say Rom. 3. 3.
the faith of God is made without effect by our unbelief. If we give never so little belief to his words, or depart from him, yet he abid- 1 Tim. 2.
eth faithful, always the same, true 13.
and constant, he cannot deny himself. Therefore by the sins of thy natural infirmity thou fallest not from the free covenant of God: By sins committed against thy conscience thou fallest indeed from the grace of God and the covenant of grace; but thou maist re-

D

turn

turn to the everlasting covenant of God by true repentance. The ship of Baptism splits not, though we leap out of it into the sea of sins ; therefore by repentance, (which in this sence may be called

Hier. in c.
3. Isa. v. 9.

secunda post naufragium tabula,)

we may return again to the same ship of Baptism, that we may in it be waisted to the port of eternal salvation. “ Therefore em-

Tertul. lib.
de pœnit.
p. 479.

brace repentance, as a ship-
“ wrackt person catches hold of
“ a plank ; this will lift thee up
“ when ready to be drowned in
“ the waves of thy sins, and will
“ carry thee into the haven of
“ Gods mercy. *Peter* had deni-

3 Pet. 3. 21.

verted he notwithstanding seeks the promise of salvation in Baptism. The *Galatians* and the *Corinthians* had saln foully, yet when they were renewed again by repentance the Apostle offers them comfort drawn from Baptism ; declaring, that as many of them

Gal. 3. 27.

as had been baptized, had put on *Christ* ; and clearly affirming, that they

The fear of Death.

51

they were washed, and by one spirit 1 Cor. 6.
11, 12, 13.
were baptized into one body, name-

ly mystical: whence it clearly ap-
pears, that the efficacy of the
Baptismal covenant is extended to
the future, and is not quite ener-
vated and abolished by mans fall,
but on God's part remains continu-
ally a firm and established cove-

nant. "When Paul therefore says, Aug. 1. de
nup. &
concup. c. 33.
"that Christ cleanseth the Church in

"the laver of water in the word, it is

"thus to be understood, that in the

"same laver of regeneration and

"word of sanctification all the sins

"of regenerate men are cleansed

"& healed, not only those by-past,

"(all which are remitted in Bap-

"tism) but also those which are con-

"tracted afterwards by humane

"ignorance and frailty: Not that

"Baptism should be repeated as

"oft as men sin, but because by

"it once given, there is obtain-

"ed pardon unto the faithful of

"all the sins committed not only

"before, but also after. Confess

therefore and grieve for thy sins,

but yet renounce not nor forget the

covenant of grace that was enter'd into with thee at thy Baptism; but though thou fall a thousand times, yet return again. Re-

Jer. 3. 12. *turn unto me, thou backsliding soul,*

Psal. 27. *saith the Lord; and I will not turn away my face from you, because I am merciful saith the Lord, and keep not anger for ever. Let thy heart present this word to God, and he will have mercy on thee, being*

2 Tim. 2. *mindful of his promise, for he cannot deny himself nor his word.*

The uncertain reception into the covenant of Baptism.

Tempted.] But whence can I be sure, that I am again received by God into the covenant of Baptism? I wish my heart could be perswaded by some certain seal. I wish there were some sacrament by partaking whereof the promise of grace might be ratified to me!

Comforter.] Yea there is such one, namely the holy sacrament of the Lords supper, wherein thou receivest that body Christ gave to death for thee, and drinkest of that blood which Christ poured forth for thy sins on the altar of the Cross.

Wherefore

The fear of Death.

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Wherefore seeing thou receivest in that holy supper the most holy price of thy Redemption, namely the body and blood of Christ; thou maist be sure that thou truly partakest of all those things which Christ hath merited on the altar of the Cross by giving up his body and pouring out his blood; viz. the grace of God, the remission of sins, righteousness, life and eternal salvation. When thou drinkest that blood, by the pouring out whereof the covenant of grace was established and confirmed, how canst thou doubt whether thou art truly received again into that covenant? What is more near to God, than his only-begotten Son? as one that *is in his bosom*, that is Joh. 1.18. *in the Father and the Father in him*, 14.10. that *is one with the Father*. Again, 10.30. what is nearer to the son of God, than his flesh and blood or the humane Nature assumed? as that which he hath joyned to himself in a personal and indissoluble league. Therefore by eating Christ's flesh and drinking his blood thou art most

*Hilar. S.
de Trin. p.*

141.

most closely joyned to God :

“ These being eaten and drunk

“ do cause that Christ abideth in

“ thee and thou in him. What is

nearer to us than what we eat and

drink ? as that which is either

turned into the substance of our

flesh, (as natural and elementary

meats are) or does as it were

change and turn us into it self, as

that spiritual meat of the Lords

body and blood, which we eat in-

deed, but we change not him into

us, but we are changed into him.

Therefore by eating the quick-

ning flesh of Christ, thou receivest

spiritual life from it ; by drinking

the precious blood of Christ, thou

comest to the well of life. Christ

assumed humane nature from us, in

it he condemned sin, he destroy-

ed death, he repaired life and re-

plenished it also with fulness of

grace and heavenly good things.

That very nature assumed from

us and repaired in him, doth he

return thee again in the Lords sup-

per, sanctified and filled with hea-

venly treasures ; that thou maist

be

be sure that that truly belongs to thee which he hath deposited therein as in a rich storehouse : He implants as it were thy depraved nature in his most holy and quickning flesh, that from him thou mightst draw the juice of life, and an antidote to remedy that spiritual poison that lies hid in thy flesh. *He is the vine, we are the branches; he that abideth in Him, and He in him, the same beareth much fruit.* The impurity of thy nature is overshadowed as it were and covered with that most holy body of Christ that thou receivest, and that most precious blood that thou drinkest, that it appears not before the tribunal and in the sight of God. “They are taken by thee
 “for an acceptable apology and *Liturg. i*
 “earnest of eternal life; for the *ter. Damaj.*
 “confirmation and defence of the *4. fid.*
 “soul and the body; for the re- *Orthod.*
 “mission of sins and for eternal *cap. 14.*
 “life. Moreover in the holy supper there is given a wholesome *viaticum*, in that therein are exhibited to thee the symbols of a
 D 4 future

Can. Ni-
can.

Joh. 6. 54.

Rev. lib.

4. c. 34.

* Ignat. ep.

11. ad

Ephes.

2 Kings

13. 21.

future resurrection, whereby is confirmed to thee a title of acquaintance and entertainment to be expected in a heavenly country. *He that eateth my flesh, saith Christ, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* "Therefore it cannot be, I say it cannot be, that thy body should abide in the grave, when it hath been nourished with the body and blood of our Lord: namely with that meat that is the * medicine of immortality, the antidote against death, and a powerful remedy that we may live in God through Christ. By this meat thy weakness shall be strengthened, that thou maist arrive at the mountain of the Lord with *Elias*. The bones of *Elisha* being now dead did enliven him that was to be buried in the same tomb; how much rather shall the flesh of Christ, now living and quickening, being received by faith quicken thee to eternal life?

Tempted.] I confess that in the true

57

The unwor-
thy recei-
ving of the
Lords sup-
per.

1 Cor. 11.
27.

1 Cor. II.
28, 29.

meats, that they might acknowledge its true excellency, and duly prepare their hearts. Such unworthy guests at this banquet sin no less by unworthy eating and drinking the flesh and blood of Christ, than the Jews did in crucifying him. But far be it from thy piety, far be it I say, that thou shouldest be in their number. For thou acknowledgest the filth of thy sin, thou lamentest the uncleanness of thy nature, thou breathest after Christ the physician of thy soul, that he would prepare himself a meet habitation in thy heart: "thou considerest the
 "greatness of those things that are
 "present and set forth in the holy
 "supper, and thou considerest the
 "largeness of the divine gift: thou *hungrest and thirstest after*
righteousness, and therefore thou
shalt be filled: those sins shall not
 hurt, which please not. Thou
 hastenest with tears to thy heavenly Father, thou grieveest for thy sins, and thou desirest to satisfy the hunger of thy soul with this heavenly

Chrysost. in
1 Cor. 11.

Matr. 5. 6.

Luk. 15.

20.

heavenly food; doubt not but that vers. 22.
 the most bountiful Father will kiss
 and receive thee with joy, he will
 give thee the first robe of inno-
 cence, he will cloath thee with the
 garments of salvation, he will put
 a ring on thy hand, he will seal thee
 with his holy Spirit, he will put
 shoes on thy feet, he will direct thee vers. 23.
 in the way of peace and righte-
 ousness, he will fill thee with the
 flesh of that sacrifice that was slain
 on the altar of the Cross and was
 offered for a sweet savour to him.
 Lay aside therefore all fear of eat-
 ing unworthily; he that is most
 unworthy in his own eyes, is ac-
 cepted with God; he that dis-
 pleaseth himself, pleaseth God;
 he that in himself is broken with
 true contrition of heart, is lifted up
 again by the most bountiful hand of
 God.

Tempted.] Faith is altogether re- *Weakness*
 quisite to the wholesome use of the *of faith.*
 Lord's supper and the partaking
 of the promises of the Gospel,
 seeing to the partaking of an
 alms there is not only required
 the

the hand of the giver, but there must also be the hand of the receiver: But now my faith is weak, the ship of my heart being tossed with various storms of temptations totters, and casts me down from the firmness of faith.

Comforter.] Weak faith is yet faith; and faith does not therefore lay hold on Christ, and in Christ the grace of God, forgiveness of sins and life eternal, because it is strong, but because it is faith: a strong faith embraces Christ more strongly, yet nevertheless a weak faith also does not reject Christ, but savingly lays hold on him. The faithful servant of God, Christ thy saviour *breaketh not the bruised reed, nor quencheth the smoking flax; but receiveth him that is weak in* *faith* most bountifully. The least ^{3.} spark of faith is the work of the Spirit; *because of our selves, as of* *our selves we cannot as much as think a good thought; but to will and to do is from God: therefore God will not despise his own work* which

Ia. 42. 2.

Rom. 14.

1 Cor. 3. 5.

Phil. 2. 13.

The Fear of Death.

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which he hath begun in thy heart by his holy Spirit, but will perfect and confirm it. *As a mother*

comforteth her children, so doth the

Isa. 66.13.

Lord comfort us : Now a mother

treats an infant far more tenderly,

and has a greater care of it, than

of the rest that are grown up :

so God rejecteth not one weak in

faith, but takes care to heal and

strengthen him as one languishing.

If ye shall have faith as a grain of

mustard-seed, and shall say to this

mountain Remove from hence to such

Mat. 16.

a place, it shall remove, and nothing

20.

shall be impossible to you, saith the

Truth. If a miraculous faith can

do so much as to remove moun-

tains, though it hardly equal a

grain of mustard-seed; why can-

not salvifick faith do the same,

even remove mountains of tem-

ptations and doubts, be it never

so weak and feeble? *God's strength*

is perfected in our weakness; see

2 Cor. 12.9

therefore thou be not cast down

in mind for the weakness of thy

faith, but rather look upon the

strength of God; God can water

what

what is dry, heal what is wounded, bend what is stiff, foster what is cold, reduce what goeth out of the way. Only acknowledge the weakness of thy faith, and lean so much the more on the divine word, for as the word is the seed of faith, so also the nourishment. Pray with

Luk. 17. 5. Christs disciples, *Lord encrease our faith:* and with the father of the Lunatick, *Lord I believe, help thou my unbelief.*

The not perceiving of faith.

Tempted.] My faith is not only weak, but sometimes I perceive no faith at all in my heart ; nor do I call upon God with that fervency of spirit as can pierce the clouds. I fear therefore lest my faith be quite perished and extinct ; and if faith be extinct, what hope or safety can there remain to me ? I
2 Cor. 13. *examine my self,* and lo I perceive
5. not faith in my heart, I shall therefore be of the number of reprobates.

Comforter.] The spirit helpeth our infirmity, as it were by putting his hand under us. For as we know not what we ought to pray for,

for, nor how to pray as we ought; but in the mean time the Spirit interceeds for us with unutterable groans: so sometimes we perceive not what or how we believe, but the Spirit cherisheth and preserves faith in our heart. A spark may lie hid rak'd up under the ashes, although it appear not outwardly: so faith sometimes dwells in the inmost recesses of the heart, though it be not perceived of our selves. Wherefore though thou perceivest no faith, gather not presently from thence that all thy faith is perished and dead, seeing thou yet desirest, longest and art willing to believe: that desire, that longing, that willing proceeds from faith. Moreover 'tis one thing not to perceive we believe, and another not to be willing to believe; that is a sign of languishing, but this of obstinate stubbornness. *Christ does verily dwell in thy heart by faith*, although thou do not manifestly feel that indwelling of grace; even as the holy Spirit, that inward comfort,

Eph. 3.17

ter, hath an holy dwelling in thy heart, although he sometime withdraw from thee the sense of that comfort. As *Abraham*, Rom. 4. 8. the father of the faithful, *against hope believed in hope*; so thou oughtest to rely upon the word against thy sense. As we ought to captivate every thought to the obedience 2 Cor. 10. of faith; so do thou captivate thy not feeling of thy faith by faith; that is, receive the word in thy heart, and firmly cleave to it. The seed lies hid under the clods of the earth, when it does not as yet thrust forth so much as a blade: so the seed of faith lies hid in the heart, although the fruit thereof do not as yet fully and plainly appear. In sleep thou perceivest not faith; but who will say that faith is then perished? so in this temptation a certain sleep as it were has oppressed thy soul, so that thou perceivest not the motion of thy faith; but far be it that thou shouldst therefore suppose faith extinct.

As inabi-

Tempted.] I breath indeed after my
my

my saviour, but I both feel and ^{lity to be-}grieve that I cannot believe. I ^{lieve.} could have wish'd indeed that I might have been made a partaker of the benefits of *Christ*, but I perceive I cannot apprehend them by faith.

Comforter.] Of thy self thou canst not, but in that *Christ who streng-* Phil. 4.13.
theneth thee thou canst do all things. God willeth and heartily willeth thee to believe, for to that intent he offereth thee the word, that by it through the efficacy of the Holy Ghost he may enkindle faith in thy heart; and resist not the working of the Holy Ghost, and thou shalt quickly see a plentiful fruit of the word. For if God heartily willeth thee to believe, he will also work in thee that belief, if thou do not by an actual stubbornness resist his will. Thou sayst thou canst not believe, and yet thou art forced to confess, that thou breathest after *Christ*, and desirest his benefits; that very breathing, that desiring is the beginning of faith. The holy Spirit

rit will certainly perfect that work of faith which he hath begun in thee ; only see that thou interrupt not his saving working. Thou oughtst not to resolve first to have a sense and motion of faith enkindled in thy heart, before thou wilt hear, meditate upon, and receive the word of the Gospel. This is a perverse opinion , which see thou entertain not ; this is a perverse order , which see thou follow not. Thou must begin at hearing and meditating on the word in the School of the holy Spirit, by that means thou shalt be brought to faith, and by faith to the sense of faith. Thou sayst thou canst not believe ; thou oughtest therefore to hear, meditate on, and receive into thy heart the word, that thou mayst be able to believe. *God giveth his holy spirit*
to them that ask him, and yet we cannot without grace ask the holy spirit : so God giveth faith to those that pant, and yet without the beginning of faith we cannot pant. Faith begins in the heart with
 some

Luk. 11.

13.

some struggling, it is encreased, and perfected also therein with some striving; and what we cannot do of our selves, we can by his help who hath said: *None cometh unto me except the Father draw him. Whosoever heareth and learneth of my father he cometh to me. He that cometh unto me I will not cast out.* If thou art not yet drawn, pray that thou maist be drawn: hear and learn that thou maist come unto Christ. Joh. 6. 44.

Tempted.] True and living faith *The small number of good works* Gal. 5. 6. always worketh by charity: and on the contrary that faith that hath not works, is dead in it self.

As the body without the spirit is dead, so faith without works is dead also. Jam. 2. 17.

Now I see no great number of good works, that might give a clear testimony of my faith. *When I would do good, evil is present with me: To will is present with me, but how to perform that which is good I find not.* Rom. 7. 21. 18.

Comforter.] Thou dost well indeed to judge of the light of faith by the beams of good works: for
as

as the works that are not done from faith, are not truly good works; so the faith that is without works, is not true faith, but a vain perswasion, and an empty

Mat. 5. 16. picture. *Let your light so shine before men, that they may see your good works,*

2 Pet. 1. faith our Saviour. *Give all dili-*

10. *gence, faith Peter, to make your calling and election sure.*

Therefore from works we must pass a judgment on faith; and this is a third property of faith, that as it has contrition going before it, and instead of an essential form, a true trust in Christ; so it hath new obedience always following of it.

Therefore, as I said, thou dost well to judge of the light of faith by the beams of good works; but in the meanwhile take heed that thou think not those only to be good works that by their outward shew are great in the eyes of men, and are free from any stain of sin cleaving to them. By good works is understood chiefly the inward renewing of the heart; and the kindling of those spiritual motions in the hearts of those that are

are born again, by the holy Ghost. Therefore holy thoughts, a good purpose, a true fear of God, a sincere love unto him, and ardent calling upon him, are truly good works, although they are not perceived nor seen of men. *The Kings daughter is all glorious within*; outward works bear witness of that inward glory of renovation. Wherefore if thou have nothing else to offer to God, offer a good will & a holy purpose to live godly. Offer to God thine heart, & thou hast offer'd all things. Yield thy self wholly to God's will, cleave to it, resign thy will to it, and thou shalt be *one spirit* with him. If thou shalt do this, outward works will readily follow; because the spirit of God dwelling in thee, will drive thee forwards to good works of all kinds: and where there is not an outward power to work, there God will be pleased with a good will within. And thou hast no reason to hope to be free in this life from the stain of every infirmity; our works please God, not in that they are every way perfect,

Psal. 45. 14.

1 Cor. 6.

17.

fect, but because they proceed from a true faith in Christ, and are offer'd by his beloved children as a thank-offering. Acknowledge therefore that testimony of good works that they bear of faith, be not cast down, acknowledge their imperfection and the stain of sin that cleaves to them, be not too much exalted.

*want of
merits.*

Tempted.] God is just, and his judgments are just; therefore he'll give the reward of eternal life to none, where there has not gone before the merit of good works. What therefore is my hope, what my trust, seeing my works are imperfect, vile, many wayes defiled, and no way meritorious?

Comforter.] Nay but eternal life is not a due recompence of our deserts, but a free gift of God in

Rom. 6. 23. Christ and for Christ's sake. "For

Bern. ser. "the merits of men are not

in Annunt. "such, as that for them eternal

col. 106. "life should become a just debt,

"and God should do an injury to a

"man not to pardon him. For

to omit, that all merits are the

gifts

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gifts of God, and that so man rather becomes a debtor to God for them, than God to man; what are all merits to so great glory?

All the saints confess that before God none is *clear*; that ^a *all their righteousnesses are before God as a menstruous cloth*; that none ^b *can stand* at Gods judgment seat, if he will *mark iniquity*; that when ^c *they have done all that God hath commanded, they are but unprofitable servants*: what place can there therefore be here for merits? “What man from his either wisdom, “righteousness, or holiness can “presume upon a sufficiency for “salvation? what man in a boasting manner will make ostentation of his righteousnesses to “God, any more than a woman of a “menstruous cloth to a man? Neither our works nor our *sufferings are worthy of the glory that shall be revealed in us.*

Exod. 34. 7

a Isai. 64.

6.

b Psal. 130.

3.

c Luk. 17.

10.

Bern. serm.

22. in Cant.

col. 555.

Gers. lib. 4.

de consol.

Theol. prof.

1.

Rom. 8.

18.

We cannot by our obedience merit a crumb of bread to feed upon, but we are glad to beg it of God by daily prayers: how incomparably

*Aug. in
Psal. 31.*

*Idem de
verb. Apost.
serm. 15.*

*Fulgent. 1.
ad Monim.
p. 21.*

*Bern. serm.
in nat. Mar.
vol. 213.*

*Serm. 61. in
Cant.*

*Serm. 67. in
Cant.*

*Serm. 68.
in Cant.*

bly less can we obtain the wages of eternal life by our merits?" "Therefore if thou wilt fall from grace, boast of thy merits." God giveth altogether freely, he saveth freely because he finds nothing for which he should save, but much for which he should damn. "From grace is given not only a good life to the justified; but also an eternal life to the glorified: therefore death is called wages, but eternal life is called grace; because that is paid, but this is bestowed." "Let whoso will therefore seek after merit, do thou study to find grace: let thy merit be the mercy of God; thou art not altogether without merit, as long as he wants not compassion." "There is no room for grace where merit hath already taken place: grace wanteth so much as thou ascribest to merit. "It sufficeth to merit, to know that merit sufficeth not. Place all thy trust in God only, embrace his mercy, in the wounds of Christ seek thy merits, and thou shalt not be unprofitable of merits.

Tempered.

The fear of Death.

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Tempted.] I confess our works are not meritorious nor appease God; but we must please him by faith. But how can they chuse but displease him, when they are not perfectly conformable to his Law? The Law is an eternal and immoveable rule of righteousness, condemning all that is not conformable to it self. Therefore it brandisheth at me and my works the weapon of damnation, unless you show me what shield I may defend my self withall.

Comforter.] Christ hath redeemed thee from the curse of the Law, being made a curse for thee, because it is written, *Cursed is every one that hangeth on a tree.* When the fulness of time was come, God sent his son made of a woman, made under the Law, to redeem them that were under the law, that we might receive the adoption of sons. Christ is the end and fulfilling of the Law for righteousness to every one that believeth. There is therefore no condemnation to be feared from the law, for we are justified by faith in Christ, and all such as are Christ's

The accusation of the Law.

Gal. 3. 13.

Chap. 4. 4.

vers. 5.

Rom. 10.

Chap. 8. 1.

E

by

- by faith, and walk not after the
 vers. 2. flesh. The law of the spirit of life
 in Christ Jesus hath made thee free
 vers. 3. from the law of sin and of death.
 For what the law could not do in
 that it was weak through the flesh,
 God hath done, sending his own son
 in the likeness of sinful flesh, and
 for sin hath condemned sin in the flesh:
 vers. 4. that the righteousness of the law
 might be fulfilled in us, that walk
 not after the flesh, but after the spi-
 rit. Wherefore if by true faith thou
 appliest the benefits of Christ to
 thy self, thou needest not fear the
 curse of the law. The sting of death
 1 Cor. 15. 55, 56. is sin; the strength of sin is the law.
 But thanks be to God who hath given
 us the victory through our Lord Jesus
 Christ. He hath overcome our
 death by his death; he hath sa-
 tisfied for our sins by his sufferings;
 and hath most perfectly fulfilled
 the law for us by his most holy
 obedience. And yet there is no
 abolishing of the law, but only a
 transferring. Nor do the Law
 and Gospel destroy one another,
 Gal. 3. 21. seeing the Law is not against the
 promises

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promises of the Gospel, but is established by faith. Rom. 3. 31

For what the law requires of us, that the Gospel declares to be performed by Christ in our stead. What the Law commandeth, that Christ obtaineth. The Law condemns sin, and us for sin: Christ yieldeth satisfaction for sin, and bestows his righteousness on us. The Law therefore is satisfied by Christ's obedience, because it is perfect: on the other hand the fulfilling of the Law performed by Christ redounds to us, because not due. "Therefore as thou oughtest not to behold sin in thy body, but in Christ raised again, the conquerour of death, and the giver of life and eternal salvation; sin, not in thy conscience, but in Christ the lamb of God that beareth and taketh away thy sins and the sins of all the world: as thou oughtest to behold hell and temptations of eternal rejection not in thyself and the innumerable multitude of the damned, but in

*Chytr. lib.
I. de vita
& morte,
p. 43.*

Divine Consolations against

“Christ bearing on the cross and
 “overcoming for us the temptati-
 “on of casting off: so thou ought-
 est, to behold the Law, not as it is
 writ in thy heart, but as it was
 fulfilled by Christ, and fastned to
 the cross with him.

*The accu-
 sing of Con-
 science.*

*Chrys. hom.
 64. in Gen.
 Nazianz.
 orat. 26.*

*Bern. de
 convers.
 ad Cler. c.
 3. col. 414.*

Tempted.] My conscience bear-
 eth witness to the accusation of
 the Law, it, as an uncorrupted
 judge riseth against me, and
 while none accuseth me or bring-
 eth ought against me, is my ac-
 cuser: I cannot shun that home
 tribunal; in this great volume I
 see and am agast at all my sins writ
 with the pen of truth. Wretch-
 ed man that I am, who shall de-
 liver me from this court of judg-
 ment, wherein the criminal, the
 accuser, witness, judge, rack-
 er, whip, and executioner are
 the same?

Joh. 3. 20. *Comforter.*] *If thy heart condem-
 neth thee, yet God is greater than thy
 heart.* If the remembrance of thy
 by-past sins accuse and torment
 thee, yet Christ the Redeemer,
 who hath satisfied for sins, is more
 power.

powerful ; he acquitteth , freeth
and saveth thee. For he hath *Col. 2. 14.*
blotted out the hand-writing of ordi-
nances that was against us, which
was contrary to us, he hath taken it
out of the way, fastning it to his cross.
That accusing hand-writing of thy
conscience is fastn'd also therewith
by the nails of Christ crucified ;
so that it is void and of no force
before God. For *being justified by* *Rom. 5. 1.*
faith thou hast peace with God ; peace
of conscience, quiet of heart and
that blessed tranquillity of soul
which Christ, the conquerour of
death, sin and Satan, brought with
him from the grave, and bestow-
ed on his disciples. “ Wherefore
“ if thou feel the worm of con-
“ science, in this present life thou
“ oughtest presently to stifle it ,
“ not to nourish it to immortality ;
“ for conscience putrified breeds
“ never dying worms. Stifle there-
fore the worm of conscience by
unfeigned repentance ; beg of God ,
quiet of heart and pardon of sin ;
and take heed of wounding thy
conscience anew, for the relapses

Bern. de
conv. c. 6.
col. 415.

of sin are very dangerous. In this life there is yet time for pardon, time for grace, time for quieting conscience; In this life the book of conscience may yet be mended out of the book of life : But at the last judgment *the*

Rev. 20.

12.

books will be opened, and among them the book of conscience also, in which before all the world shall be seen writ in fair letters all the sins of men that were not in this world blotted out by true contrition, by faith and amendment of life. Before that day of judgment come, and the time of grace be past, thou maist have a fair hope and sure trust that the blood of Jesus Christ, who through the eternal Spirit offered himself without spot to God, will purge thy conscience from dead works to serve the living God.

Heb. 9.14.

Late repentance.

Tempted.] I am at last indeed sorry for having so wounded my conscience, I do at last desire a remedy for my wounds; at last I have a desire to keep a good conscience for the future: but I
fear

fear lest my repentance be too late; I am afraid, lest the divine grace being so oft rejected by me, should also reject and forsake me.

“Late repentance useth to deceive
“many; and that repentance
“that proceedeth from a dying
“man, he ought to fear, lest it
“dye also.

Aug. de vera & falsa pœnit. c. 17.

Comforter.] No but there is nothing too late, which is true and sincere. “While a man is in this
“life, there is no repentance too
“late: there are some who being called come into the Lords vineyard at the eleventh hour of the day, and obtain the reward of grace. No delay of time prejudiceth God’s justice, or piety.
“Repentance is never late with
“God, in whose sight as well past
“things as future are always accounted for present. Behold the example of the thief on the cross, who having confessed Christ with his mouth, on the tip of whose lips as it were his soul was ready to depart, obtains pardon of sins and a free promise of an
E 4 heaven.

Cypr. tract. 1. cont. Demetr.

Mat. 20.9.

Fulgent. Epist. 7.

Heb. 3. 13. heavenly paradise. *Whilst it is called to day*, so long God doth earnestly will our conversion. As

Mat. 25. 5. long as the heavenly bridegroom *delayeth his coming*, so long the gate of grace and forgiveness is open. A man's whole life, even the last hour of it, is granted for

Isai. 65. 2. space to repent in. *The Lord stretcheth forth his hand all the day.*

Joh. 6. 37. long; nor does he *cast out any that cometh unto him*, at what time so ever he come. Have a care therefore that thy repentance be true and sincere, and thou needst not fear it will be too late. If when death approaches thou therefore repent, because thou art deprived of opportunities to sin; that is a false repentance: for thus thou leavest not thy sins, but they leave thee. If thou therefore repent, because thou feest the punishment of thy sins near; that is also a false repentance: for it proceeds from a love of thy self, not from a sincere love of God. It proceeds not from the hatred of sin, but from the irksomness of a most just punishment.

nishment. Therefore that thou maist truly and heartily repent, grieve for thy sins so often committed; and therefore grieve, because thou hast so often and so grievously offended a most gracious God by them: In Christ seek for pardon of thy sins; and firmly resolve to employ the remainder of thy life wholly in the service of God: submit thy self to God, and be humbled in thy heart before him: permit to his will what and how great punishments (a thousand times deserved) he will inflict on thee, that it may appear thou repentest out of an hatred to thy sin and not to thy punishment. Such a contrite and humbled soul will be amost acceptable sacrifice to *Psalm. 51. 19.* God, for so he saith by the Prophet: *Isai. 66. 2.* *To whom will I look, but to him that is poor, and of a contrite spirit, and that trembleth at my word.*

Tempted.] I feel in my heart *Doubting* indeed a deep contrition and sorrow for my sins, nor do I altogether despair of the mercy of God: but in the mean time my heart *of the grace of God.*

heart is shaken with the waves of doubts, nor am I yet certain of the free pardon of my sins. I hope well indeed, but in the mean time I humbly doubt. The consideration of God's mercy raiseth me up; but the thought of my unworthiness presseth me down again. I am turned to God, and therefore I hope well: I turn but late, therefore in part I doubt still.

Comforter.] But I will put under thy staggering faith such strong props as whereon thou maist lean against all the storms of doubtings. For that doubting is not an humble confession of our unworthiness, but a dangerous opposing the faith we owe to God's promises: nor is there any reason strong enough why we should doubt in late conversion and repentance; seeing the divine clemency doth offer a most certain promise of remission of sins to all that heartily repent. Attend first therefore to the immoveable truth of all God's promises. Whosoever confessing and grieving for
their

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their sins seek for pardon of them in Christ, and make a firm purpose of amendment of life; to them hath God promised his grace, forgiveness of sins and eternal life; *Whosoever believeth in the son, shall not perish, but have everlasting life. He that believeth in him, is not condemned. He that hath the son, hath eternal life. He that believeth and is baptized, shall be saved.* He that hath promised these things, is God, whose word is firmer than heaven and earth, who is truth it self, who is faithful and cannot deny himself or his word. What therefore God offers with undoubted promises, thou must accept with an undoubted faith: and there is no reason thou shouldst object the infirmity of thy Nature, which cannot embrace the promises with so great assurance of reliance; for this is a fault of thy Nature which should be amended by the efficacy of the holy Spirit. As thou believest not in Christ by thy natural strength, but by the work-

ing

Joh. 13. 15.

vers. 18.

1 Joh. 5.

12.

Mark. 16.

16.

2 Tim. 2.

17.

ing of the holy Ghost ; so by the grace of the same Spirit thou maist be ascertained of the mercy of the heavenly Father, against all inherent doubtings of corrupt nature. *He*

1 Joh. 5.

10. that believeth not God hath made him a liar. As much as thou doubtst,

so much thou lovest of thy faith : thou must therefore resist that doubting ; which is not to be set off with the specious name of humility, for humility ought to rise from the consideration of our unworthiness, and yet in the mean time never the less a firmness of trust ought to arise from the meditation of God's promises. Therefore hath God come forth from the secret throne of his Majesty, and manifested his will in his word, that we might certainly know his will. Wherefore God hath not only delivered legal promises, which have annexed a condition of perfect obedience, and are therefore made unprofitable to us ; but also Gospel promises which are free, that we might rely on them with firm trust of heart. *Therefore is*

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is of faith by grace, faith the Apostle, Rom. 4.16. that the promise might be sure. Mens promises are uncertain and doubtful, because *all men are liars*; but Psal. 116.

11.

the promises of God are sure and unmovable, because God is truth it self. As God is true in threatening, so also in promising. As out of Christ certain damnation abideth all unbelievers and impenitent persons: so in Christ certain salvation is promised to all that turn to God and believe.

“Dost thou doubt whether those
“things shall be that God hath
“promised, who is true, whose
“saying is eternal and firm to
“them that believe? If a grave
and laudable man should promise
something, thou wouldst believe
him, nor wouldst thou think thou
shouldst be deceived by him whom
thou knewest to stand to his word
and be firm in his actings. Now
God speaketh with thee, and dost
thou unbelievingly fluctuate with
a distrustful mind? Observe more-
over the firmness of Gods oath.
As I live, saith the Lord, I desire not
the

*Cypr. serm.
4. de mor-
tal. pag.
209.*

Ezech. 33. the death of a sinner, but that he should

^{11.} turn and live. Verily, verily I say unto

Joh. 5. 25. you, saith Christ, he that heareth my saying, and believeth in him that sent

me, hath eternal life and shall not come into condemnation, but hath passed from death to life. Verily, verily I say unto

Joh. 8. 51. you, if a man keep my saying, he shall never see death. "God hath said

Aug. in

Psal. 88.

"this, he hath promised this, if that be not enough, he hath sworn it. "Therefore happy

Tertul. l. de
pœnit.

"we for whose sake God swears; "but most wretched! we if we be- lieve not God when he swears!

Acknowledge therefore the admirable and never enough praised mercy of God, who willing more

Heb. 6. 17. abundantly to shew unto the heirs of promise the immutability and immovableness of his counsel, confirmed it

vers. 18.

by an oath: That by two immutable things (seeing it is impossible for God to lye) we might have a strong consolation who have fled for refuge to lay hold on the hope set before us.

Want of due
preparation.

Tempted.] All these things easily perswade me not to doubt of the firmness of Gods promises in them.

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themselves: in the mean it is as yet uncertain whether they be so firm and immovable to me, and whether I be in the number of them, to whom God promises and offers so great things.

Comforter.] Yes because God promiseth these things to all that truly repent and fly to Christ by faith, therefore he hath also promised to thee, seeing thou also believest in Christ. Attend therefore further to the inward sealing of the holy Spirit. For the Spirit witnesseth not only outwardly in the word, but also inwardly in thy heart. *The Spirit himself beareth witness with thy spirit that thou art the child, yea and heir of God. Thou hast received the Spirit which is of God, that thou maist know the things that are freely given thee of God.* He that confirms and strengthens thee with all the truly Godly in Christ, and he who hath anointed thee, is God. who hath sealed thee, and given thee the earnest of the Spirit in thy heart. *Because thou art the son*

2 Cor. 4.

13.

Rom. 8.

16.

1 Cor. 2.

12.

Gal. 4. 6.

of God, therefore hath God sent forth the spirit of his son into thy heart, crying, *Abba Father*. Believing the word of truth and the

Eph. 1.13. Gospel of salvation thou art sealed with the holy Spirit of promise, which is the earnest of thine inheritance until the redemption of the pur-

chap. 4.30. chased possession: whereby thou art sealed unto the day of redemption. As the Bridegroom, who hath promised his spouse marriage, giveth her some token for a pledge of their future marriage: so God hath betrothed thee to him in faith, he

Hos. 2. 19. hath betrothed thee in mercy; but

Rev. 19.7. the marriage of the Lamb is not yet celebrated, therefore he giveth thee the earnest of his Spirit to assure thee of the fulfilling of the promises, and a future introducing of thee to the heavenly nuptials. This is the spirit of adoption, because he witnesseth thou art adopted to be a son of God: this is that seal whereby the promises of God are sealed in thy heart: this is the earnest by which the word of truth is confirmed to thee.

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thee. By this thou knowest that thou *1 Joh. 4. 13*
dwellest in God, and God in thee,
because he hath given thee of his
Spirit.

Tempted.] But whence can I be *Doubting*
sure that my heart is the temple *of the in-*
and dwelling of the holy Ghost? *dwelling*
The blots of sin stick to me, and I *of the Spi-*
perceive that in my flesh there *rit.*
dwelleth no good thing; how then
will the holy Spirit, who is holi-
ness and purity it self, dwell in
me?

Comforter.] We receive only
the first-fruits of the Spirit in this *Rom. 8. 23.*
life; we expect the full measure
and compleat tenths at length in
eternal life: there remains in this
life a *striving of the flesh and spirit*; *Rom. 7. 14.*
we are yet in part carnal, and sold
under sin; yet never the less by
means of regeneration and reno-
vation begun, we are the temples
of the holy Ghost. Moreover,
that the Spirit of God dwelleth in
thee, thou maist know by this,
that thou lamentest and ab-
horrest thy sins; because the holy *Wisd. 1. 4.*
Spirit dwelleth not in a body en-
slaved

- flaved to sins; because thou believest in Christ, and lovest him, for he is *the Spirit of faith*; because with serious groanings thou callest upon God and the most bountiful Father, for he is the spirit of grace and of prayers, and cryeth in the hearts of the faithful, *Abba Father*; because thou art led with a desire of all good, for they that are the temples of the holy Spirit are led by him, namely unto good; because thou oft perceivest a foretast of eternal life in thy heart, and the kingdom of God is not meat and drink, but righteousness, peace, and joy in the holy Ghost.
- Bern. in Cant. serm. 8. col. 509. "Wherefore if thy soul hath felt at any time in the secret of its conscience the Spirit of the son crying, *Abba Father*, let it presume it is loved with a fatherly affection, seeing it feels it self moved with the same Spirit wherewith the Son is. In the Spirit of the son it knows it self the daughter of the Father, and the Bride and sister of the son. But though all these are

are sometimes weak and languid,
yet be not cast down, but beg
increase of the Spirit, for *the Lord* Luk. 11.
will give the Spirit to them that ask 13.
him. Stir up the gift of the holy Spirit 2 Tim. 1. 6.
that is in thee, namely by praying,
seeking, knocking, meditating on
the word, and resisting naughty
desires. There is no perfection
here, but a continued way to per-
fection. Besides this inward seal-
ing and witnessing of the holy Spi-
rit God hath given thee the sacra-
ments, which are the seals of his
promises, the conveyers of the
benefits of Christ, and the means to
beget, feed and strengthen thy faith,
that thou maist be assured that the
benefits of Christ belong to thee
in particular. By Baptism thou
art received into the covenant of
Gods grace; in the holy supper
thou art fed with the body and
blood of Christ; in private Abso-
lution thou art pronounced free
from the chains of sins. “Being *Cypr. serm.*
“ confirmed with these seals, cer- *de mort.*
“ tainly and undoubtedly believe *pag. 209.*
“ the word of the Gospel. Why
“ dost

"dost thou doubt and waver? this
 "is, not to eat thy Saviour at all;
 "this is, to offend Christ the Ma-
 "ster of believers with the sin of
 "unbelief; this is for one that is
 "placed in the Church, not to
 "have faith in the house of
 "faith.

Attend moreover unto the in-
 fallibleness of the audience promi-
 sed thee. God hath promised
 even with his oath added, that he
 will hear our prayers, and give
 unto us whatever we ask accord-
 ing to his will. *Verily, verily I say*
 Joh. 16. 23. *unto you, saith Christ, Whatsoever*
 ye ask the Father in my name he will
 give it you. If two of you agree on
 Mat. 18. 19. *earth as touching anything that they*
shall ask, it shall be done unto them
of my Father which is in heaven.
 I Joh. 5. 14. *This is the confidence that we have*
in God, if we ask anything according
to his will we shall obtain it. He
that hath promised us hearing,
hath bid us ask remission of sins;
what place therefore can there be
left to doubt of remission of sins?
 How would Christ have bid us to
 add

add the word *Amen* unto our prayer, if he would have us doubt of audience ?

Attend therefore lastly unto the property of true faith, as by which we have access into that grace wherein we stand, and boast of the hope of glory promised by God, by which *with confidence we* Heb. 4. 16. *come to the throne of grace*, to obtain mercy and find grace ; by which *through the power of God we* 1 Pet. 1. 5. *are kept unto salvation* ; by which we know that we are translated 1 Joh. 3. 14. *from death to life* ; by which we are most firmly perswaded that neither death, nor life, nor Angels, Rom. 8. *nor Principalities, nor Powers, nor* 38. *things present, nor things to come, nor* 1 *height, nor depth, nor any other crea-* vers. 39. *ture can separate us from the love of God which is in Christ Jesus our Lord.*

"Considering all these things let *Aug. in*
 "thy weakness encourage it self, *Psal. 148.*
 "let it not despair, let it not chafe
 "it self, let it not avert it self.
 "Christ hath promised thee that
 "thou shalt be there where he is.
 What hath God promised thee,
 O

O mortal man? that thou shalt live for ever. Believest thou not? believe, believe, that is more which he hath done already, than that which he hath promised: what hath he done? he hath died for thee: what hath he promised? that thou shalt live with him. It is more incredible that he who was eternal should dye, than that a mortal should live eternally. Now that thou art sure of that which is more incredible, why dost thou doubt of the other? God hath promised thee heaven, he hath given thee his Son who is a greater gift than heaven and earth.

*Doubting
of perseve-
rance.*

Tempted.] I no wise doubt but that an access unto God lieth open unto me by Christ the Mediator. I trust I am in the grace of God, in the mean time I am made to doubt of perseverance. I know that perseverance alone is crowned; I hear that only they that persevere to the end shall be saved.

Mat. 10. 22. 24. 46. *Aug. Serm. 8. ad frat. in Eremo.* "It is vertue, not to have begun, but to have perfected; nor is the beginning but the end requi-
"red

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“red in Christians. “*Judas* begun *Hieron. in*
 “well, but ended ill; *Paul* begun *Epist. ad*
 “ill, but ended well. “Without *Furiam.*
 “perseverance neither he that *Theol. myst.*
 “fighteth obtaineth the victory, *Harpb.c.34*
 “nor he that conquereth, the
 “palm. I hear our Master of com-
 bats crying, *Hold fast what thou*
hast, lest another receive thy crown. *Rev. 3.11.*
 I hear and fear: I fear and doubt:
 I doubt and throw away trust of
 heart.

Comforter.] “Consider three *Bern. serm.*
 “things wherein all thy hope con- *3. de sep.*
 “sists, the dearness of adoption, *frag. miser.*
 “the truth of the promise, the *col. 183.*
 “power of performance. Let thy
 foolish cogitation murmur now as
 much as it will, saying, What art
 thou, and how great is that
 glory, or with what merits dost
 thou hope to obtain it? and do
 thou confidently answer, I know
 whom I have believed, and I am
 sure he hath adopted me in great
 tenderness, that he is true in his
 promises, that he is powerful in
 his performance. This is a three-
 fold cord that is hardly broken,
 which

which being let down unto thee out of our country into this prison, lay firm hold on it I pray thee, that it may raise thee up, that it may draw thee to the view of the glory of the great God. This is a most firm anchor of thy hope; these are those three pillars whereby thou maist bear against the waves and storms of doubtings, namely the good-will of God adopting, the certain faithfulness of the promiser, and the immense power of fulfilling the promises. The good God hath promised good things, he hath begun to work that which is good in thee; *he that hath begun, will also perfect according to his good pleasure.* The good God hath promised good things, he that hath promised is faithful and true, *he will not suffer thee to be tempted above thy strength,*
13. but with the temptation will give an issue that thou maist be able to bear it. The good God hath promised good things, *he that hath promised is able to fulfil his promises.* Be thou confident therefore that he can

Phil. 2.13.

1 Cor. 10.

13.

2 Tim. 1.

12.

can keep his pledge until the day of judgement. *None shall take Christ's* Joh. 10. 28,
sheep out of his hands. The heaven- 29.
ly Father, that hath given them
to the Son, is greater than all, and
none can take them out of the Father's
hands.

Christ the only high Priest of the new Testament hath *prayed for all* Joh. 17. 20.
that by the word were to believe in
him, that they may be with him, and
may behold the glory that is given him
by the heavenly Father. Wherefore
seeing thou also believest in Christ,
thou hast the witness of God in thy 1 Joh. 5.
self, that Christ prayed for thee 10.
also : which prayer whether it was
heard of the heavenly Father, how
canst thou at length doubt ? The
son, that is in the bosom of the Fa- Joh. 1. 18.
ther, shall not he be heard of the Fa-
ther ? The son, in whom the Father Mar. 3. 17.
is well pleased, shall he be rejected
with his prayers ? Away ! away !
Rather in the days of his flesh offer- Heb. 5. 7.
ing up prayers and supplications with
strong cries and tears he was heard
in that he feared. Christ therefore
prayed for thee, he prayed and

obtain'd that thou maist live with him hereafter and partake of heavenly glory.

Satans
wiles and
strength.

Tempted.] I hope indeed that I shall be kept as a faithful sheep in the hand of my shepherd: but yet I am afraid of the wiles of Satan, 1 Pet. 5.8. who as a roaring lion goes about seeking whom he may devour: I am afraid of his power, seeing he is a bold, strong, crafty, diligent and unwearied enemy, one that wants no gins, and is most skilful in combate: how can I escape his wiles, and avoid his power? He assaulteth and persecuteth me sometimes openly and violently, sometimes secretly and treacherously, always maliciously and cruelly.

Comforter.] None, saith Christ, shall
Joh. 10. 28. take my sheep out of my hand, therefore neither that hellish wolf, be he never so treacherous and able to hurt. The Prince of the world came, Joh. 14. 29. and had nothing in Christ: therefore neither shall he have anything in them that by faith are in Christ, Eph. 3. and in whose hearts Christ dwelleth

by faith. It is Christ that fighteth in thee and for thee, believe, I say believe that the Devil shall not be stronger than he. Christ was tempted of the Devil, and stoutly overcame him. The victory of the Lord is the triumph of the servants. Christ by his death destroyed him that had the power of death, that is, the Devil: he spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in himself: With the sword of the Cross as an heavenly David he overcame the infernal Goliath; this fight, this victory of Christ bringeth salvation to all the Church, whereof this is the Triumphal song, Now is come salvation and strength, and the Kingdom of our God, and the power of his Christ, because the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony. Therefore in this victory of Christ let all the assurance of thy trust and the glorying of thy hope be.

- sist the Devil in the power of Christ,*
 Jam. 4. 7. *and he will flee from thee :* " As oft
 " as thou resistest, thou overcomest
 Bern. in " the Devil, thou gladdest the An-
 medit. de- " gels, and glorifiest God : for
 voris. c. 14. " he exhorts thee to fight, he helps
 col. 1201. " thee to overcome, he beholds
 " thee contending in the fight, he
 " relieves thee when thou failest ,
 " he crowneth thee when thou
 Greg. Nyss. " overcomest : " He is the Presi-
 lib. de bea- " dent and Moderator of the com-
 tit. p. 68. " batants, and the crown of the
 Eph. 6. 10, " triumphers. *Be strong therefore*
in the Lord, and in the power of his
 11, *might. Put on the armour of God,*
that thou maist be able to stand a-
gainst the wiles of the Devil. For
 12, *thou wrestlest not against flesh and*
blood, but against principalities and
powers, against the rulers of the dark-
ness of this world, against spiritual
 13, *wickednesses in high places. Wherefore*
take the whole armour of God, that
thou maist be able to withstand in
the evil day, and having done all,
 14, *to stand. Stand therefore, having thy*
loins girt about with truth, and hav-
ing on the breast-plate of righteous-
ness ;

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ness; And thy feet shod with the preparation of the Gospel of peace. 15,

Above all things take the shield of faith, wherewith thou maist be able to quench all the fiery darts of the wicked. 16,

And take the helmet of salvation, and the sword of the Spirit, which is the word of God. In this armour appear for single combate, and thou shalt most certainly return a conquerour. Christ fought and overcame for thee; the same shall fight and overcome in thee, and shall set a crown of glory upon thee. 17.

Tempted.] But how many of Christ's souldiers could I reckon up, who being circumvented by the wiles of the Devil, have returned from this battel not conquerours but conquered! How many could I reckon that begun well, but have afterwards fallen from the grace of God, and the reward of eternal life! Therefore I fear the hidden counsels of God, and considering his secret judgements I tremble all over in soul and body. *The apostasy of many.*

Comforter.] Thou dost well indeed; *F 3*

deed, that thou *workest out thy sal-*
vation with fear and trembling,
 Phil. 2.12. being conscious to the weakness
 of thy flesh, and knowing the
 power of Satan that lies in wait for
 thee; and throughly considering
 the examples of those who sliding
 into sin have saine from grace:
 but look thou do not seek or
 place the cause of this apostasie
 in any absolute decree of God re-
 probating. For God is not mov'd
 of himself and by any absolute
 decree or hatred, again to for-
 sake and suffer to perish those that
 have been endued with a true faith;
 Rom. 11. *for the gifts and calling of God are*
 29. *without repentance:* but whosoever
 being endued with true faith do
 afterwards fall from the grace of
 God and eternal salvation, they
 perish by their own fault, and not
 by the necessity of any absolute
 reprobating decree, namely be-
 cause by their free will they turn
 themselves again from God.
 For these are always and nearly
 conjoin'd, Faith, Christ, the grace
 of God, the holy Spirit, an en-
 deavour

deavour after holiness, eternal life. As long as any one of those that are born again abides in faith, so long he abides in Christ; he that abides in Christ, abides also in the grace of God; he that abides in the grace of God, the holy Spirit dwelleth in him; and where the holy Spirit is, there also follow the fruits of the Spirit. But they that cast away the endeavour of holiness, and begin to indulge sins against their conscience; they shake off the holy Spirit, lose faith and make themselves unworthy of eternal life. Therefore be thou in spirit so sure of the gift of perseverance and the reward of eternal life, as yet not to be made carnally secure. The infallible promises of God free thee from doubting; the exhortations and threatnings of God dissuade thee from carnal security. "There is no where
"security in this life, but only in
"the hope of the promises of God.
"In this life, which is full of temp-
"tation, he that seemeth to stand,
"let him take heed lest he fall: for

*Aug. in
Psal. 99.
Idem 22. d
bon. persua.
c. 13.*

“ therefore those that will not per-
 “ severe are mixed with those that
 “ shall, by the wise will of God,
 “ that we may learn not to soar
 “ too high, but to joyn with the
 “ lowly, and work out our salva-
 “ tion with fear and trembling.

Therefore with one eye of the heart behold the mercy of God ; but with the other the justice of God : from a faithful view of God’s mercy let there arise in thy heart a trust of perseverance ; from the fear of God’s justice let there arise in it a shunning of carnal security. Let divine love penetrate thy flesh, lest the love of sinful flesh deceive

Psa. 147.

11. thee. The Lord taketh pleasure in them that fear him, and hope in his mercy. Let our inner man hope and trust, the outward fear and tremble.

*Doubting
 of being
 written in
 the book of
 life.*

Tempted.] Those only persevere and receive the crown of perseverance, that are writ in the book of life. But how can I know that I am writ in the book of life ?

Comforter.] That book of life is Christ, whence ’tis called *the book*

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book of life of the Lamb. The writing into this book of life is nothing else than the election of believers in Christ to life eternal. For as the faithful are said to be chosen in Christ before the foundation of the world; so their names are said to be writ in the book of life from the foundation of the world.

Rev. 13.8.

21.27.

Eph. 1.5.

Rev. 17.8.

Therefore we must pass judgment, as of election, so also of writing into the book of life not *à priori* but *à posteriori*. "There are clear

Bern. serm.

1. Septuag.

"signs and tokens of salvation given, that it may not be questioned but that he is of the number of the elect, in whom those signs remain. For they that from eternity were elected unto life, those in time hear the word of salvation, believe in Christ, put forth the fruits of the Spirit, and persevere in faith. *He therefore that believeth on the son, hath the witness of God in himself; for the holy Spirit in the heart of believers beareth witness, that they are the children of God, and writ in the book of life.* Those whom God hath pre-

1. Joh. 5.

2. Joh. 10.

Rom. 8.16.

destinated from eternity, and whose
 Luk. 10. 20. names he hath written in heaven, he
 Rom. 8. calls in time by his word, and justifies

30. by true faith in Christ: That
 faith shows it self by hearty calling
 upon God, by patience under the
 cross, by endeavour after holiness.

Therefore let the holy and whol-
 some thought of election and the
 book of life begin at the wounds
 of Christ hanging on the cross:

Rom. 10. He that believes in him, and per-
 9. severes in faith is justified and writ
 in the book of the living. Wast

thou not received into the cove-
 nant of grace by Baptism, wast
 from thy sins in the blood of
 Christ, regenerated and renewed
 by the holy Ghost? this is an evi-
 dent sign, that thou art writ in

Gal. 3. 26, the book of life. For we are all

27. the children of God by faith, seeing
 as many as have been baptized into

Savannah. Christ, have put on Christ. "Where-

sa. Psal. 31. fore, falling into sin through

"the infirmity of the flesh after

"Baptism, art thou not contrite?

"who put his hand under thee? who

"received thee into favour again,

who

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“who but the Lord? This is a great sign of thine election; An elect person when he falleth, shall not be broken. God did not write the Tables of the *Destinies*, or the Decrees of *Rhadamanthus*, but the book of life, when he elected us in Christ before the foundation of the world. In Christ therefore by faith seek thy election to life, and thy writing into the book of life: walk by faith, that thou maist arrive at predestination. “They that *Ex August.*
“rashly and without the bounds of *Lamb. 1.*
“the word search the depths of *sen. dist.*
“God, they are at length swallowed in the deep. *41. D.*

Tempted. It is good for me to cleave to Christ, I will not let him go out of my heart until he bless me. I have resolved to persevere in a true faith in Christ, that I may come to reign with him. Yet I confess still I am not yet free from all fear of death, nor do I feel that strength and assistance of the Spirit as with the Apostle earnestly to desire to be dissolved.

Comforter. 1

Comforter.] Such is the infirmity of our flesh and disposition of corrupt Nature, as that we are more desirous of this flitting life than of that to come which is permanent: hence is that fear and terror of death, which that thou maist overcome by vertue of the Spirit, and maist grow in the strength of the inner man, consider those things which I shall propound to thee out of the store-house of heavenly truth. First, it is certain, that

Mat. 10. *even the hairs of our head are all*
 30. *numbered by God; the number of our*
 Job 14. 5. *months is appointed by him, he hath*
 Psal. 139. *set us bounds which we cannot pass.*

All our dayes were written in his book before there was one of them. Therefore good reason thou shouldst acquiesce in this fatherly will of God; he gave thee life of his grace, he wonderfully brought thee forth of the recesses of thy mothers womb, how long hath he continued thy life! he hath preserved thee from a thousand dangers; that soul which he once gave, he now asks again; he takes
 not

not away what is thine, but requires back what is his. And what Action can lye against him, that calls for his loan? Moreover the soul that he requires of thee, he translates into the joyes of an heavenly paradise; and hereafter he will restore it, adorned with greater glory and nobler endowments, to the body again. That body, which is lodged in the grave, shall hereafter be a more glorious, worthy & precious mansion for thy soul. It

is sown in corruption, it is raised in incorruption: It is sown in dishonour,

42.

it shall arise in glory: It is sown in

43.

weakness, it shall be raised in power:

It is sown a natural body, it shall arise a spiritual body. Thy soul

44.

therefore created of God, delivered by the son, inhabited by the holy Spirit do thou humbly and readily commend, as a pledge, into the faithful hands of God, saying with David and Stephen, yea with Christ thy head: Into thy hands I commend my spirit: thou hast redeemed me, O God of truth. Nay canst thou not in the very agony

Psal. 31.6.

Acts 7.59.

Luk. 23.

46.

of

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of death most certainly promise thy self the presence and help of God? For seeing thou embracest Christ the Mediator by a true faith, being certainly perswaded that by his death he hath overcome thine, and by his resurrection hath restored righteousness and immortal life unto thee; therefore

Rom. 5. 1. *being justified by this faith thou hast peace with God, and in the midst of death by the help of thine heavenly Father thou maist raise up thy*

Job 13. 15. *self so as to say with Job, Although the Lord kill me, yet will I trust in him. I am with him in trouble,*

Ps. 91. 15. *faith the Lord, I will deliver him and honour him. With long life will I satisfie him, and shew him my salvation.*

Rom. 3. 39. *Neither life nor death, nor any creature can separate or pull us from this love of God, seeing it is in Christ Jesus who is our eternal King and Saviour for ever. The accusation of the Law, the deformity of sin, and the temptation of eternal casting off maketh the shew of death terrible; seeing the sting of death is sin, and the strength of*

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III

of sin is the law; : but call to mind 1 Cor. 15.
the consolation that was before 55.
opposed to these monsters, and
that outward shew of death that
is terrible to look upon will vanish,
and will be changed into a most
pleasant sleep.

Tempted.] By sin death entred *The sting of death.*
into the world and is the due
wages of sin; how then should I
not dread death?

Comforter.] Truly in and of it
self death is the wages of sin, and
the revenging scourge of an an-
gry God; but to those that be-
lieve in Christ it is changed into
a most sweet sleep. For although
those that are born again and be-
lieve in Christ, as yet carry about
remainders of sin in their flesh,
whence also their *body is dead*, that *Rom. 8.*
is obnoxious to death *because of sin*
dwelling therein; yet *the Spirit*
is life because of righteousness; that
is, because by true faith in Christ
they are justified from sins, and by
the Spirit resist the lusts of the flesh,
therefore that sin as yet remaining
in the flesh is not imputed to them,
but

Greg. Nyss.
in orat. de
morte.

but is covered with the shield of
divine grace : “ Therefore by
“ death the true and spiritual life
“ of the soul doth not end in them,
“ but rather begins , whereto
“ death is made to be as it were
“ the midwife. Thence flow those
sweet appellations , whereby the
holy Spirit , who is the Spirit of
truth , doth describe the death of
the godly. For those who in the
eyes of fools seem and are said by
them to dye, those the holy Spi-
rit says are gathered or congrega-
ted unto their people, that is, into
the company of the blessed and
triumphant Church in heaven,
where they come to those that
died before or rather went before.

Tertul. lib.
de patient.

p. 12.

Cypr. de
mortal. p.
214.

Chrysost.

hom. 45. in
Gen. col.

375.

Hilar. in

Psal. 140.

“ That which we call death is a
“ travelling ; it is not an exit but a
“ transit ; not so much an emigra-
“ tion, as a transmigration from
“ worse to better ; an ablation of
“ the soul (and a certain most hap-
“ py translocation) not an aboli-
“ tion, for the soul is requir’d again
“ (and translated into a place of
“ rest) not killed. It is a tran-
scension

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“scension and ascension to true *Ambr. de*
“life. It is an *Exodus*, because by it *bon. mort.*
“the godly pass from the bondage of *C. 10.*
“sin to true liberty, even as the Isra- *2 Pet. 1. 15*
“elites heretofore out of Egypti- *Joh. 5. 24.*
“an bondage into the land of pro-
“mise. The godly are said by death
to enter into peace, and to rest in their *Isai. 57. 2.*
beds; namely because they come
from that daily warfare upon earth
to a place of peace; from the
troublous sea of this life unto the
haven; from the toilsom prison
of this world to a place of rest.
They are said *to be dissolved* and *Phil. 1. 23.*
to come to Christ, because they
are brought out of the Inn as it were
of this present life to an heavenly
country; and from a crew of wick-
ed men to the blessed company
of Christ in heaven: by death they
are loosed from their bodily
bands: for as oxen having labour-
ed all the day are let out of their
yokes at length towards evening;
and as prisoners are loosed from
their chains; so the godly are by
death freed of the sad yoke of
the labours and pains of this life,
and

and from the dark dungeon of sin, and by a sweet change are *translated* to a better life. They are said to pass out of the land of their pilgrimage by the dissolution of their *earthly tabernacle*, and to be present with the Lord, namely because they come from the ruinous cottage of the world to an heavenly palace, from an house of clay to a city not made with hands eternal in the heavens, from the tabernacle of an earthly body to the heavenly Jerusalem and the blessed company of Christ inhabiting it. "It is his part to fear death that is unwilling to go to Christ; It is his part to be unwilling to go to Christ, that believes not to begin to reign with Christ. They are said to rest from their labours; for not the godly man but his misery dieth. "If this life be full of burden, surely its end is ease: now ease is good and death is the end, therefore death is good. They are said to be sown in the ground or the field of the Lord by death and burial

Heb. 11. 5.

2 Cor. 5. 8.

Cyp. serm.

de mortal.

pag. 208.

Rev. 14.

Ambr. de

Bono mortis

c. 2.

1 Cor. 15.

38.

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al ; in that the bodies of the
godly like precious granes of wheat
shall spring up hereafter again to
life.

*That crop which from deceased Stigelius.
bodies springs
Immortal glory to the body brings.*

*As under clods the wither'd granes
do lie,*

*Which you would think were
clearly cast away ;*

*Tet in a while sprung up you may
espy,*

*And unperceiv'd, grow taller
every day :*

*Even so our bodies that entombed
were,*

Firstraised, then in glory shall excell ;

*What death had swallow'd up,
shall trophees bear,*

*And in eternal light with God shall
dwell.*

*The bones of the godly shall flourish
and wax green, when the spring
of everlasting life shall come. Last-
ly, they are said to fall asleep. For
as in sleep we rest from our la-*

Isai. 66.

14.

2 Sam. 7.

12.

Isai. 26.

20.

Dan. 12.2.

hour, Mat. 9.24.

bour, regain our wasted strength, our soul in the mean time performing her operations: so by death being brought from all the labours and dolours of this life to rest, we gather new strength of mind and body the more readily and perfectly to perform those works for which we were created in the beginning and redeemed by Christ, the soul in the mean while living and rejoicing in heaven. As in our sleep we mind not what is done about us, nor are troubled with the crowds of humane businesses: so those that die in the Lord rest without all care and anxiety, and are no longer subject to the evils of this life. As again we are awaked out of sleep: so death will not be a perpetual sleep, but the time will come, in which we shall hear the voice of Christ calling us out of the grave, & we shall again go forth unto life.

Aug. serm. "None so easily raiseth one lying
44. de verb. "in bed; as Christ the dead out of
dom. "the grave. From all which things
 it plainly appears how truly the
 blessed

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blest Apostle called the death of
the godly *gain*; for 'tis gain to
have escaped the increase of sin; *Phil. 1. 21.*
'tis gain to have passed from worse,
and to have arrived at better. *Pre- Psal. 116.*
sions in the sight of the Lord is the
death of his Saints; and it is good
to them because of rest, better
because of security, best because of
blessedness. *15.*

Tempted.] I fear not death *Pains of*
but its pains, for I have often *Death.*
seen the eyes of dying persons
growing dim, their ears waxing
deaf, their tongue faltering: I
have seen the sweat and anguish,
the horror and nakedness of dy-
ing persons: I have often heard
the groans and complaints of the
soul compell'd to go out of the
tabernacle of the body.

Comforter.] Those that believe
in Christ are preserved from those
pains of death, or at least their
pains are mitigated. Christ hath
taken upon him what was most
bitter in death, namely the sense
of God's wrath; Let us *cast the*
tree of the cross into our death, *Ex. 15. 25.*
on

on which Christ died for us, and it shall become a pleasant sleep.

Joh. 3. 51. *Verily, verily I say unto you, saith Christ, if any man keep my saying, he shall never see death;* that is, he shall

not only not see everlasting death, but neither that ghastly and horrible shape of temporal death.

And if a very little taste of bitterness be in the cup of death we are to drink, yet what and how little is it in respect of that brook

Psal. 110. *whereof Christ drank in the way*

7. *of this life for us? how little is that little draught to be esteem'd, in comparison of that cup which*

Matt. 26.

42.
*Asaying of
Methodius.*

our heavenly Father gave him to drink off in our stead? "Our death is

"like a medicinal purge of our soul

"and body; and seeing by it the poison of sin is as it were purged

out of our flesh, what wonder, if some Aloes be mixt in this purge?

Our death is the midwife to life eternal; what wonder if the same

happen to us as to an infant born into the world out of the narrow-

ness of its mothers womb, by whom the pains of the birth are in part

endured?

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endured ? There is no birth without all pain : That Fit will last but a moment, and lo the day of our death will be the birth-day of eternal life. Strait is that gate that leadeth us unto life ; what wonder, if we feel something of straitness in its passage ? Christ is our Captain and *breaker up*, he opens the way before us, we must cleave to him with a true faith, that we may pass with him through the gate of death, and may come to *the path of eternal life* that is known to him. Sin yet dwelleth in our flesh ; what wonder, if through the remainders of sin it be made to feel some straits of death ? In the mean time our conscience *hath peace* in Christ who is *our true peace*, who rising from the dead brought the gift of peace to us. Death hath nought left whereby it can wound our soul ; it fasteneth its teeth in our heel, but its poison is taken from it by Christ that it cannot infuse it into us when it fastens its teeth.

Mic. 2.13.

Psal. 16.11.

Rom. 5. 1.

Eph. 2.14.

Tempted.] I seem to be called *untimely*
out death.

out of this life too soon: God snatcheth me away in the midst of my days: therefore I fear lest
 Psal. 55. 23. this be a sign of God's anger, seeing it is written: *Bloody and deceitful men shall not live out half their days.*

Comforter.] There is nothing untimely, which God hath timed. Long life indeed is God's gift; but yet short life is not always a sign of God's anger, seeing sometimes God commands even the godly and those that are beloved by him to pass betimes out of the habitation of this world, that being freed from the dangers of sinning they may be translated into a security of not sinning, and may not be made to undergo public calamities that are often more sad than death it self. God's people go and enter into their chambers,
 Isai. 26. 20. and shall shut the doors upon them: they shall hide themselves as it were for a little moment, until the indignation be overpast. The righteous perisheth, and no man layeth it to heart: the merciful men are taken away,

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away, and none considers that the righteous is taken away from the evil to come. He shall enter into peace, he shall rest in his bed, walking in his uprightness. Though the righteous be prevented with death, yet shall he be in rest. For the honourable age is not that which is of long time, neither that which is measured by the number of years. But wisdom is the gray hair, and an undefiled life is the old age. He pleased God and was beloved of him, so that whereas he lived among sinners, he translated him. He was taken away lest wickedness should alter his understanding, or deceit beguile his mind. For wickedness by bewitching obscureth the things that are good, and the unsteadfastness of concupiscence perverteth the simple mind. Though he was soon dead, yet fulfilled he much time. For his soul pleased God, therefore hastened he to take him away from wickedness. Though we cut down those trees that do not bring forth, and let those stand that do: yet God does otherwise. The godly dies most
G happily,

Wisd. 4. 7

6

5

10

11

12

13

14

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happily, whether he die in a good old age, or in the very flower of his youth. *Sph. Philos. c. 36. p. 411.* *Quid Blos aliud nisi Bía ; quid σῶμα nisi σῆμα ; quid δῆμας nisi δαίμων ; quid γένεσις nisi ἐκ μὲν γῆν ὤσσις ;* that is, "What is life but violence? what is the body but a grave? what but a chain? what our birth but a passing to the grave? Wilt thou take it ill to be freed betimes from these evils and chains? The earlier the heavenly Emperour recall-eth thee from the station of this life, the sooner he putteth thee in a place of rest, peace and victory.

The services further owing to the Church.

Tempted.] I might in my place hereafter further profit the Church of God by my labour in some kind, to this end therefore I could wish a space of longer life were granted to me.

Comforter.] All this is to be committed to God's disposal, namely how long God will have thee to live for the service of his Church. Therefore say with that ancient Doctor of the Church and most

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most deserving Bishop: "I have
 "not so lived as to be ashamed to
 "live amongst you; nor yet am
 "I afraid to dye, because we
 "have a good God. He that
 has furnished thee with the gifts
 of teaching for the benefit of his
 Church, knows how to endow
 others also with the same. Where-
 fore if with the Apostle thou be'st
 straitned so as thou know'st not which
 of these two to chuse, desiring to be
 dissolved and to be with Christ, which
 is best; or to abide in the flesh
 which is more profitable for the
 Church: know that to die is gain
 to thee, and to live is benefit to the
 Church. None of us liveth to him-
 self, neither doth any die to him-
 self. For whether we live, we live unto
 the Lord, (namely that we may
 gain unto him more souls in the
 Church:) or whether we die, we die
 unto the Lord, (that we may obey
 his fatherly will calling us from our
 station:) whether we live therefore
 or die, we are the Lord's, (that
 most gracious and powerful Lord's
 from whose love neither life nor death

Ambroses
 dying
 words re-
 corded by
 Posidonius
 in the life of
 Augustin.
 c. 27.

Phil. i. 23

Rom. 14.
 7, 8.

Rom. 8. 3, 8
 39.

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can separate us.) Hitherto thou hast obeyed the will of God in faithfully bestowing thy services on the Church: obey him also in readily embracing his will calling thee to the fellowship of the Church triumphant. Thou art duly solicitous for the increase of the Church out of charity; but yet in the mean time thou oughtest to commit the care of governing and preserving the Church unto God out of faith. Nothing is more wholesome here, nothing better, nothing more conformable to piety, than to resign oneself wholly to the divine will, and by pious prayers to commit unto him a full power to dispose of our life or death. "We may undoubtedly hope for one of these two things, He will either give that which we ask, or that which is better. Commit thy way unto the Lord, and trust in him, and he shall bring it to pass.

*Bern. in
medit de-
votif. c. 6.
col. 1196.*

Psal. 37.5.

*Short life
brought up-
on ones self.*

Tempted.] I fear I my self have made my life shorter by my sins, how then can I hope for the presence

presence and help of God in death? Those that are guilty of their own death obtain not a better life after death.

Comforter.] But that is to be understood of those that from impatience lay violent hands on themselves, and force the soul to go out of the tabernacle of the body against the will of God; far be such a purpose from thy piety.

"For none ought to bring a vo-

"luntary death on himself to a-

"void some temporal afflictions,

"lest he fall into those that are

"everlasting; none may do this

"for other mens sins, lest he come

"to have this most grievous one

"of his own who was not pollu-

"ted by those of others; none

"may do this for by-past sins,

"for which he has the more need

"of life, that they may be healed

"by repentance; none may do

"this out of a desire of a better

"life that is expected after death,

"because those that are guilty of

"their own death obtain not a bet-

"ter life after death. But if thy

*Aug. 1. de
civ. Dei, c.
26.*

mind be troubled with those thoughts, that by the immoderate use of meat and drink, or from any other disorder thou hast made thy life shorter, lament this with hearty groans, and place all thy confidence on the merit of Christ, firmly purposing to amend thy life, and God will pardon thy iniquities, who hath promised forgiveness of sins to those that truly repent. *Manasses*, a man of blood, had himself broken the thread of his life, and yet heartily repenting he obtained the glory of eternal life. The thief on the cross re-

Luk. 23. *ceived things worthy of what he had*

41. *done;* but heartily returning unto God, he entred with Christ into

Gen. 3. 15. *paradise.* Nay our first parents had brought death on themselves and all their posterity; yet nevertheless embracing that Evangelical promise of him that should break the serpents head, they were cheered again with enlivening consolation. “Wherefore if thou

Ambrose's
saying to
Theodosius
the Empe-
ror.

“hast followed them sinning,
“follow them also repenting with
tears.

tears. Gods hand is not yet shortened, nor hath his mercy failed by the number of years: the gate of pardon is not yet shut, seeing there is granted still space of repentance.

Tempted. I could have wished longer to have enjoy'd this life and the benefits of it. I could have wished longer to have possessed the blessings of God granted me in this life. *The love of this life.*

Comforter.] See that by the inordinate love of this life thou bewray not thy self not truly to love the chief good. "All our heart is for owing to the love of God, that so much of it as is given to another, is taken from God. He loves God less, that with him loves any thing which he loves not for his sake. Thy heart is a vessel, but it is full of the love of the world, therefore there is no room for the true love of God to enter: turn out the inordinate love of the world, that the love of God may enter in. Does the present life so delight thee, which

Anselm. de mensur. crucis, lit. E.

*Cypr. serm.
de mortal.
pag. 215*

is all of it a dangerous and hard warfare? What else is it to live long, than to be afflicted long and to sin long?" If in thy dwelling "the walls should totter for oldness, and the roof above should shake, thy house now weary with its aged structure should threaten a sudden downfal, wouldst thou not pass out of it with all speed? If when thou art sailing, a troubled and stormy tempest should foretell a future shipwrack by the waves raised with the force of the winds, wouldst thou not make swiftly towards the haven? Behold, the world totters and slides, and witnesseth its ruin, not now by the age but the end of things; and dost thou not give God thanks, dost thou not congratulate thy self, that being withdrawn by a timely exit thou escapest the ruins, the shipwracks and the storms that are a coming? "As the sea stirr'd up by contrary winds insults, and causeth a tempest to the sailors: so the generation of the unfaith-

*Ambros. in
cap. 8. ad
Rom.*

“unfaithful being mov’d by a con-
“spiracy disturb the minds of the
“faithful, and the enemy acts with
“so great perverseness, that one
“cannot tell what first to shun.
“For if the Powers cease to be
“against us, he enrageth the spi-
“rits of private persons; if these
“be also bridled, he raiseth a
“combustion by those of the same
“family: and if this be quencht,
“by his art he causeth discord
“amongst the brethren them-
“selves; that the house being beat
“upon at its four corners, it
“may fall on some side; where-
“fore with one consent Christi-
“ans must flee from hence. For
they should follow that holy man’s
example, who knowing that war
is here waged against perfidious-
ness, desired that he might depart
in peace. This life appears a
precious nut outwardly; but if it
be opened with the knife of truth,
nothing will be found within, but
vanity and emptiness. If there
be good in this life, that is emi-
nently yea incomparably better in

Aug. tract. the other. "That is in faith, this
ult. in Joh. "in view. That in time of Pilgrimage, this in an eternity of mansion: that in labour, this in rest: that in the way, this in the country. That in the work of action, this in the wages of contemplation. That declines from evil & doth good; this hath no evil from which to decline, and hath a great good to enjoy. That fights with the enemy, this reigns without enemy. That is stout in adversity, this feeleth nothing of adversity. That bridleth fleshly lusts, this is spent in heavenly delights. That is solicitous with a care of overcoming, this is secure with the peace of victory. That is helped in temptations, this is rejoyced in the helper himself without any temptation. That succoureth the needy, this is there where it finds none needy. This pardons other mens trespasses, that its trespasses may be pardoned; this suffers nothing which it may forgive, nor does it any thing which

“ which it should desire to be for-
“ given it. That is scourged with
“ adversity, that it may not be
“ exalted in prosperity; this wants
“ all evil with such a fulness of
“ grace, that without any temp-
“ tion it cleaves unto the chiefest
“ good. That discerns good and
“ evil things, this sees only those
“ things that are good. Chuse that
life therefore which is to be pre-
ferred. Lay aside the inordinate
desire of a flitting life, that thou
lose not the inheritance of a per-
manent one. So possess the things
of this world as that thou be not
possess’d by them; let what thou
hast be under the dominion of thy
mind; lest whilst thy mind is over-
come with the love of earthly
things, it self be more possessed
of its enjoyments. “ Why ha- *Cypr. serm.*
“ stenest thou not to better things? *de mortal.*
“ Heavenly things succeed earth-
“ ly, great things little, and eter-
“ nal things transitory.

Separated.] I must leave my *from wife,*
sweet children: I must leave my *children,*
loyal wife: I must leave my *kindred.*
sant

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sant kindred : who shall provide for my wife and children? who shall be their righter and patron ?

- Comforter.*] God it is that calleth
 Pal. 68. 6. himself a *father of the fatherless and a judge of widows* : commit them to his protection and defence. It is God that is *thy God*, and who will be
 Gen. 17. 7. the *God of thy seed* also. Thy children are not thine only, but God's also, yea rather God's than thine, seeing he hath bestowed more upon them : canst thou doubt then of God's Fatherly care of them ?
 The Prophet of the Lord saith,
 Psal. 37. 25. he *had been young and now was old, yet had he not seen the righteous forsaken nor his seed begging bread.*
 Psal. 12. 2. *The generation of the upright shall be blessed.* God hath promised thy children heavenly treasures, he will not suffer them, believe me, to perish with hunger. He hath given them life, he will not deny the sustenance of life: he hath given a body; that which he hath wonderfully formed, he will also bountifully sustain. But take heed thou be not so solicitous about the bodily

dily] welfare of thy wife and children, as in the mean time to neglect the care of thy soul. If any

Luk. 14.

26.

man come to me, saith Christ, and hateth not his father and mother and wife and children and brothers and sisters, yea and his own life, he cannot be my disciple: which he explains in another place, Whosoever loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. Be-

Mat. 10.

37.

hold, God calleth thee by death, see thou love not thy wife and children so, as therefore to refuse with a ready heart to follow God calling of thee. "The love

Ambr. in

cap. 12.

"of the heavenly Father is to

Luce, p.

111.

"be preferred before the love

"of children: the love of Christ the

"bridegroom before that of thy

"wife: the benefit ought not to

"be loved above the benefactor.

What should I speak of kindred?

if thou lose them that are dear

Bern. serm.

26. in Cant.

unto thee, hereafter thou shalt receive them more dear. For we

col. 569.

hope on a most true promise, that

Aug. Epist.

6. ad vid.

from

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from this life, (from whence being about to pass, we have not lost those of our friends that have already passed, but sent them before) we shall come to that life in which by how much they will be the better known to us, so much the dearer and more amiable without fear of any dissension will they be. If thy kindred are dear to thee, let Christ be more dear to thee, who is thy brother. If it be pleasant to thee here to converse with thy kindred, let it be more pleasant, that thou goest to *mount Sion*, and the *City of the living God, the heavenly Jerusalem*, and to an innumerable company of *Angels: To the Church of the first-born which are written in heaven, to God the judge of all, and to the spirits of just men made perfect.*

Heb. 12.

22, 23.

Stopping of
the ears in
death.

Tempted.] I am afraid lest my ears waxing deaf in the agony of death I be deprived of all comfort of heart, and too much dismayed with the terrors of Satan.

Comforter.] The inward consolation of the holy Spirit is more effectual.

effectual than all outward consolations. *The holy Spirit beareth witness with our spirit that we are the children of God:* the same Spirit raiseth our spirits when we begin to struggle with death, and be straitned in heart, for he is the true and highest *Comforter*. When thy eyes grow dim in death, the holy Spirit will give the illumination of heart: when thy ears wax deaf in death, he will bestow on thee quickning comfort of soul. Where humane consolation will end, there will divine begin. Behold the examples of the Martyrs, how ready and prepared they were for the most exquisite torments! Wheels did seem unto them Roses; flames of fire spiritual bracelets, iron chains golden crowns, torments ornaments, two-edged swords beams of heavenly light: who wrought this in their hearts, who comforted them in their griefs, but the holy Spirit? His consolation is more effectual than the accusation of the whole world, yea or of the Prince of the world.
Think.

Thinkest thou that the holy Spirit does only chear our hearts in the course of this world, and is idle in the agony of death? thinkest thou the dwelling of the holy Spirit is destroyed, when the tabernacle of thy body is destroyed? *Christ li- veth in thee, and dwelleth in thy heart by faith, grace is poured into his lips,* the fragrancy of this grace will chear thy heart, if thy hear- ing be lost never so much: his speech will reach thy heart, be the doors of thine ears shut ne- ver so much. *The spirit of the Lord is upon him, the Lord hath anointed him to preach glad tidings unto the poor, he hath sent him to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.*

The Lord hath given him the tongue of the learned, that he should know how to speak a word in season to him that is weary. Cleave to him with a firm trust of heart, commit thy self unto him by holy prayers, he will comfort thee in season, he will raise thy heart with the word of

of the Gospel, when the darts of death are fastned in it ; he will bind up thy heart, when it is wounded by death ; he will preach liberty to thy heart, when thou art led captive by death as a prey ; he will preach opening to thy heart, when thou art thrown into the prison of death.

Tempted.] If Christ hath redeemed us from death, why must we dye yet? How was death conquered by Christ, seeing it can shew daily preys as the trophees of its victory?

The seeming unprofitableness of Redemption

Comforter.] As Christ saved his people from their sins, not as if sin should no longer dwell in their flesh, seeing in this life they remain sold under sin? but that it should not condemn for ever those that are born again and believe: so he hath redeemed us from death, not as if we should no longer be liable to temporal death; for our body is dead (or subject to death) because of sin: but that we might be at liberty from the chains of eternal death. The death of the

Mat. 11. 27.

Rom. 8. 10.

the soul is true death, Christ hath redeemed us from this, enduring the pangs of hell in his soul. The most sweet *Jesus* hath also made our temporal death it self sweet, so that 'tis only death in name, but indeed it is a sleep, yea the end of death, and the beginning of true life. The truly godly because of those daily calamities whereby they

1 Cor. 15. are oppressed in this life, *dye dai-*
31. *ly*, therefore their death is the end of death: and by the gate of death they pass to a quiet and eternal life, therefore death is the beginning of a true life. Christ's death

Hos. 13. 14. *is the poyson of our death: there-*
fore although this poison hath not yet altogether killed our death, whence it as yet moves its self and fastens its dart in our heel; yet this poyson hath reached the heart of death: therefore at last it shall

1 Cor. 15. dye by its virtue. *Death is the last*
26 *enemy*, which Christ will utterly destroy at the last day, and a stronger

Luk. 11. *coming on this strong man armed shall*
22. *powerfully take from him all his spoils.* Death is to be beheld with
spiri-

spiritual eyes, and its anger (as being now captivated and overcome by Christ) shall appear to be vain without strength. It lays in wait for the lives of the godly, and lo it bringeth them to true life. It attempts to kill their soul and body with its darts, and lo, the soul being unhurt with any wound of death, the body is only wounded, which it self also shall hereafter be snatched out of the jaws of death. It endeavours to deliver the godly to eternal death, and lo it delivers them to eternal life.

Tempted.] Be it what it will, I see I must be laid in the ground, and be reduced to dust. A bed will be made for my body in the grave, therefore *I have said to corruption, Thou art my father, and to the worms, Ye are my mother and sister.* *The horror of dust.* Job 17. 14

Comforter.] Mind not that whereinto thou art to be reduced, ashes and dust; but mind that future resurrection out of ashes and dust which we expect. If thou hast said, with Job, to corruption, that it is thy father, say with the same

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Job. 19. same person, that thy redeemer liveth, who in the last day shall raise thee again from the earth; he shall encompass thee with skin, that in thy flesh thou maist see God. The sayings of Scripture, the strength of arguments, the examples of those that have been raised do all prove this blessed resurrection of our bodies. The sayings of Scripture in the old and New Testament are numerous at hand, such as are most weighty and clear. The
 Gen. 4.10. blood of Abel cryeth unto the Lord,
 25.8. in whose eyes he yet liveth. The
 35.29. Patriarchs by death are gathered
 49.33. unto their people, therefore by death
 Exod. 3.6. they cease not to be the living people of the living God. God is
 Mar. 22. the God of Abraham, Isaac and Ja-
 31. cob: now God is not the God of the dead, but of the living: so that Abraham, Isaac, and Jacob live before God; they live, I say, in their better part, and their bodies hereafter shall be recalled to life, nay are already called, in that when
 * Mat. 27. Christ rose again, they * rose to-
 53. gether with him. I know, saith Job,
 that

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that my redeemer liveth, and at the last day I shall be raised from the earth. Thy dead shall live, saith *Isaas*, my slain shall arise: Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs. Your bones shall flourish like an herb. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. Many of them, saith *Daniel*, that sleep in the dust of the earth shall awake, some to everlasting life, some to everlasting shame and contempt. The great King of the world, say the seven Maccabean Martyrs, will raise us up; which dye for his Laws, in the resurrection of everlasting life. The hour cometh, saith the Truth, in which all that are in the graves shall hear the voice of the Son of man; And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. This is the Father's

Job 19.

25.

Isai. 26. 19.

Isai. 66. 14.

Ezech. 37.

Dan. 12. 4.

2 *Mac.* 7. 9.

Joh. 5. 28.

29.

Joh. 6. 39.

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Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of my Father that sent

40. me, that every one which seeth the
44. 54. Son and believeth on him, may have everlasting life, and I will raise him up at the last day. I am the resur-

Joh. 11. rection and the life: he that believ-
25, 26. eth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. I have hope towards God,

Act. 24. faith S. Paul, and expect that there
15. shall be a resurrection of the dead, both of the just and unjust. This

1 Cor. 15. corruptible must put on incorruption,
53. and this mortal must put on immortality: then shall be brought to pass the saying that is written, Death is

2 Cor. 4. swallowed up in victory. We know,
14. that he that raised up the Lord Je-

Ph. 1. 3. 20, sus, shall raise us up also by Jesus. Our
21. conversation is in heaven, from whence

also we look for our Saviour the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like to his glorious body, according

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to the working whereby he is able even
 to subdue all things unto himself. If ^{1 Thes. 4.}
 we believe that Jesus died and rose ^{14.}
 again; even so them also which sleep
 in Jesus will God bring with him.
 John saw the dead small and great ^{Rev. 20. 12}
 stand before God, and the books were ^{13.}
 opened. And the sea gave up the
 dead which were in it, and death and
 hell delivered up the dead which were
 in them. These sayings of Scrip-
 ture, writ as it were with the
 sun-beam, are seconded by strong
 reasons. For so the Apostle con-
 cludes: If Christ be risen, we shall al- ^{1 Cor. 15.}
 so rise again: "teaching us that ^{12.}
 "the resurrection of Christ is the ^{Tert. de}
 "key of our graves and the ex- ^{corne, p. 33.}
 "ample of our hope. Christ was ^{1 Cor. 15.}
 made the first-fruits of them that sleep. ^{20.}
 Therefore as by God's appoint-
 ment the harvest followed the of- ^{Exod. 23.}
 fering of the first-fruits: so shall ^{19.}
 the harvest of the universal resur- ^{Lev. 23.}
 rection follow the first-fruits of ^{20.}
 our Lord's resurrection. "Christ
 "is our head: what went before ^{Aug. 20. de}
 "in the head, shall follow in the ^{trinit. c.}
 "members; and thence the Apostle ^{17.}
 confi-

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Eph. 2. 6. dently affirms, *that we are raised up together with Christ*, and placed in the glory of the heavenly paradise. "For the flesh, blood and

*Maxim. in
Serm. de
res.*

"portion of every one of us is in Christ-man. Where therefore our portion reigneth, there we believe to reign; where our blood ruleth, we perceive our selves to rule; and where our flesh is glorified, we know that we are glorious. Moreover as by

1 Cor. 15.
21, 22.

one man, namely the first Adam, came death; so by one man, namely the second Adam, came the resurrection. As in Adam we dye, so in Christ we rise again. Adam's fall was available to bring in death; shall not Christ's resurrection be able to obtain our rising again unto life? Christ in his glorious resurrection shew'd himself a conqueror of all his enemies, then surely of death also, which at length he shall utterly abolish. Christ is the eternal King; surely therefore he will raise from death the citizens of his kingdom, that they may live for ever with him. Christ freed

freed not our soul only but our body also from the yoke of sin, and ordain'd it to an inheritance of eternal life; therefore it shall be raised out of the dust, that it may go to the possession of this life obtained for it by Christ.

“From *Theodor. in*
“all which it clearly appears that *1 Cor. 15.*

“Christ is as it were the surety *tom. 2. p. 77.*

“and pledge of our resurrection.

Moreover *our bodies are the temples* *1 Cor. 3.*
and tabernacles *of the holy Ghost,* he *16.*

will not let this his temple lie hid in dust and rubbish, but he will build it again, and hereafter will make it far more illustrious than it was in this life.

Even as the latter temple of *Jerusalem* had greater glory than the former. In *Solomon's* temple there were unfading palm-trees: so the bodies of the godly shall not be liable to eternal corruption, seeing they are the dwellings of the eternal Spirit.

“Nay seeing our bodies are sanctified by the body and blood of Christ, in the salutary use of the Lords supper, how can they abide in the grave? How shall

“the Lords supper, how can they *Iren. lib. 4.*
“abide in the grave? How shall *cap. 34.*

“the Lords supper, how can they

“abide in the grave? How shall

“abide in the grave? How shall

“abide in the grave? How shall

“abide in the grave? How shall

“abide in the grave? How shall

“abide in the grave? How shall

“abide in the grave? How shall

H

that

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that flesh be said to come into corruption and not to partake of life, which is fed by the body and blood of Christ? As that bread which is of the earth, after consecration is no longer common bread, but the Eucharist, consisting of two things, an earthly and an heavenly: so our bodies also partaking of this Eucharist are not corruptible, having hope of a resurrection.

Joh. 6. 54. Christ's flesh is enlivening meat, who so therefore eateth this flesh hath eternal life, and Christ will raise him up at the last day. "Moreover

*Lactant.
lib. 4. in-
stit. c. 48.*

"seeing the soul in this life works
"by the body and with the body
"whether good or bad, whilst it
"is in the body; therefore di-
"vine justice requireth, that those
"that are joyned in the work
"should be also joyned in the wages;
"those which are joyned in
"the fault, should be joyned also
"in the punishment: thence and
therefore we shall all be made to

2 Cor. 5. appear before the judgement-seat
10. of Christ, that every one may
receive the things done in his body
whether

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whether they be good or evil. "The

"soul did not deserve without the

"body, in which it did all. Last

ly besides these strong arguments

there are the examples of those

that have been raised, whom

Christ by his own power, the Pro-

phets and Apostles by a divine

power have recalled to life, for

a testimony of the future resurre-

ction, which as Candidates of im-

mortality and eternity they give

to us who by faith and confession

are joyned to them.

[Tempered.] The Article of the

resurrection is very much against

the nature of our bodies and hu-

mane reason; whence the hope

of the resurrection also is some-

times not a little weakened with

the storms of various cogitations

in my heart.

[Comforter.] The foundation of

our faith are the oracles of the

holy Spirit, not the dictates of our

reason. We believe the resurre-

ction of the dead, to be the obedience

of this faith we ought to bring all

reason into captivity. God is able

Tert. in

Apolog. c.

45. p. 337.

Tert. de re.

sur. p. 44.

Laet. 6. div.

instit. c. 18.

The inde-

ducibility of

the resurre-

ction.

2 Cor. 10.

Eph. 3.

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to do exceeding abundantly above all
 * Philo. that we ask or think. * " If therefore
 lib. de " thou find God doth promise,
 decal. p. " thou shalt find he will perform :
 477. " whatever God saith, they are
 " not words but works. Let us
 " suppose that God can do
 " any thing which we confess
 " we cannot tell how it can be
 " done, and therein the whole rea-
 " son of the work is the power of
 " him that sayes he will do it. † " It
 † Aug. ep. 3. " will be easie for him, by whom his
 Bern. serm. " mother her self lost not incorru-
 4. de nativ. " ption of flesh by bringing forth,
 col. 43. " to cause that this corruptible
 " should put on incorruption by
 " rising again. Nay in Nature there
 are set forth divers resemblan-
 1 Cor. 15. ces of the resurrection. That which
 36, 37. thou sowest is not quickened except it
 die first. And that which thou sowest,
 thou sowest not that body that shall be,
 38. but bare grain, it may chance of
 wheat, or of some other grain. But
 God giveth it a body as it hath pleased
 him, and to every seed his own body.
 * Aug. de " He therefore that quickeneth
 virb. A- " granes of seed dead and rotten,
 post. serm. " where
 34.

"whereby thou maist live in this
 "world; much more will he raise
 "thy self that thou maist live
 "with him for ever. "The light
 "that daily at evening disappears,
 "in the morning is renewed; and
 "darkness comes & goes by turns;
 "the stars that vanish out of sight
 "wax bright again; the seasons
 "of the year are ended, and re-
 "turn; fruits are consum'd, and
 "grow again, at least the seeds do
 "not rise with encrease unless first
 "corrupted and dissolv'd; all
 "things by perishing are preserv-
 "ed, all things are reform'd by
 "death. "Day dies into night,
 "and is in a manner buried in
 "darkness. The honour of the
 "world has its funeral, every
 "substance is obscured. All things
 "grow vile, are whist and stand
 "amaz'd: there is every where a
 "vacation, a rest of things. So
 "light being lost is lamented:
 "And yet it revives again the
 "same, whole and entire to all
 "the world, with its ornament,
 "with its portion, with the Sun,
 "kill-

Tertul. in
Apolo. cap.
 45. p. 738.

Id. lib. de
resurrect.
carn. pag.

54.

“killing its death, the night; break-
“ing open its grave, darkness:
“enjoying it self, till the night
“also return again with its atten-
“dants. For the beams of the Stars
“also are kindled again, which
“the morning had extinguished.
“The absence of the Constella-
“tions is brought again, which a
“temporal distinction had with-
“drawn. The Moon is renewed,
“which a monthly number had
“consumed. Winters and sum-
“mers, springs and autumns are
“hurled round, with their virtues,
“manners, fruits. For earth has
“been taught by heaven, to cloath
“the trees after their nakedness,
“to colour the flowers afresh, to
“put forth grass again, to give
“the same seeds that were spent:
“and not to give them till they
“are first spent. An admirable
“way! to become a preserver from
“a destroyer: it takes away, that
“it may restore: it loses, that it
“may keep: it corrupts, that it
“may keep entire: that it may
“encrease, it spends. In that it
restores

restores more plentiful and gay,
than it bereaved. Usury is spend-
ing, and injury is usury, and
gain is loss: in one word, every
condition is a relapse. What-
ever thou meetest with, once
was; whatever thou hast lost,
all is again. All things return
to their station after departure.
They are therefore ended, that
they may be. Nothing perisheth
but for preservation. Therefore
all this revolvable order of things
is a witness to the resurrection
of the dead. For God taught
by works before he taught by
letters: he preached by his pow-
er, before he preached by his
word. He first sent Nature to
thee to be a mistress to teach thee,
and afterwards Prophecy: that
being a disciple of Nature thou
mightst the easilier believe Pro-
phesy: that thou mightst pre-
sently receive when thou heard-
est, what thou hadst already seen
every where: and that thou maist
not doubt that God will be a
raiser up of the flesh, who know-

*Idem in
Apolog.
adv. gen-
tes c. 45.
p. 737.*

" est him to be a restorer of all
 " things. Are such types to be este-
 " med in vain as are to be seen in
 " the world? is God to be thought
 " weaker than Nature? " Nay view
 " thy self, in thy self discover a
 " testimony of the resurrection.
 " Recollect what thou wert before
 " thou wert, even nothing: for
 " if thou hadst been any thing,
 " thou wouldst have remembred.
 " Thou therefore that wert no-
 " thing, before thou wert: becom-
 " ing the same nothing when thou
 " shalt cease to be, why canst thou
 " not again be of nothing by the
 " will of the same author, who
 " would have thee to be from no-
 " thing? What new thing shall
 " happen unto thee? thou who
 " wert not, wast made. When
 " again thou shalt not be, thou
 " shalt be made. Give a reason if
 " thou canst which way thou wast
 " made; and then ask which way
 " thou shalt be made: and yet sure-
 " ly thou shalt be made more easi-
 " ly because sometimes thou hast
 " been; who wert not difficultly
 " made,

“made, when thou hadst never
 “been. “If God made all things *Idem de re-*
 “of nothing, he can bring the *surrect.*
 “flesh reduc’d into nothing out of *carnis, p.*
 “nothing. He that hath made, is *54.*
 “fit to make again: by how much
 “it is more to make than to re-
 “make; to have given a begin-
 “ning than to have restored; by
 “so much believe it easier to re-
 “store flesh than to make it at first.

Tempted.] I fear the avenging *The flames*
 flames of the fire of purgatory af- *of Purgato-*
 ter death; for seeing I am beset *ry.*
 with divers infirmities of sins, I fear
 lest God therefore *enter into judge-*
 ment with me, and most justly adjudge *Psal. 143.*
 me to the flames of Purgatory. *3.*

Comforter.] Those with whom
 God enters into judgement, that
 is, who by true conversion in this
 life are not yet reconciled to God,
 he adjudgeth not to any purga-
 tory fire, to be tormented for
 a certain finite time, but to be burn-
 ed in an infernal and unquenchable
 fire for ever. But those who heartily
 acknowledge their sins, and truly
 believe in Christ, have the War-

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rant of their Saviour that no place of
grief or torments after death is to
be feared by them: for thus he
saith: *Verily verily I say unto you,*
He that heareth my word, and belie-
vethe on him that sent me, hath ever-
lasting life, and shall not come into
condemnation, but is passed from death
to life. "The word of truth only
owneth two sorts of men, to wit
"good and bad, penitent and im-
"penitent, believers and unbelie-
"vers: it only acknowledgeth
"two receptacles after death, to
"wit of consolation and torment,
"of reward and punishment, of
"heaven and hell: a third sort of
"men or places we know nothing
"of, nor do we find any thing
"in the Scripture. "There are
"two habitations, one in an eter-
"nal kingdom, the other in eternal
"fire: therefore there is no middle
"place for any, where a man may
"not be in punishment that is not
"placed in the Kingdom; any
"place that he can be in, except
"with the Devil, that is not with
"Christ. *He that believeth, saith*
Christ,

Aug. lib. 3.
hypogn.

Id. serm. 8.
de verb. A-
post.

Id. 21. de-
civ. Dei,
c. 25.

Id. 1. de
peccat. merit
& remis. c.
28.

The Fear of Death.

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Christ, and is baptized, shall be saved: and he that believeth not shall be damned. † He that believeth on the son shall not be condemned: but he that believeth not, is condemned already, because he believeth not in the name of the only begotten Son of God. He that believeth in the son hath everlasting life: but he that believeth not in the Son shall not see life, but the wrath of God abideth on him. They that have done well shall go forth unto the resurrection of life; but they that have done evil unto the resurrection of condemnation. The blessed shall go into everlasting life, and the cursed into everlasting torment. And that this immediate separation of the godly and ungodly shall not only be made in the last day, but is made also presently after death, the example of the rich glutton teacheth us, whose soul is thrust down to hell; and of holy Lazarus, whose soul is carried by Angels into paradise: the example of the converted thief teacheth us the same, to whom Christ promises that he shall enter into

Mark 16.

16.

† Joh. 3.

18.

vers. 36.

5. 29.

Mar. 25.

46.

Luk. 16.

23.

Luk. 23.

43.

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into paradise on that very day whereon he was to dye: the Spirit of truth confirms the same, pronouncing that *from henceforth blessed are the dead in the Lord*. There is no other purgation or expiation of sins save in the blood of Christ that *washeth us wholly from all sins*: The chastisement of our peace was upon him, that he might be peace unto us: Therefore he that believeth in him, is justified and has peace with God: He is translated from death unto life: and he need fear no torment after death.

Rev. 14.

13.

1 Joh. 1. 7.

Isai. 53. 5

Rom. 5. 1.

1 Joh. 3.

14.

Wisd. 4. 1.

The rigour
of the last
judgment.

Bern. in
tybm.

Tempted.] I fear the rigour and terrour of the last judgment. Above will be a severe Judge; below, a gaping hell; within, a gnawing conscience; without, a burning fire: on the right hand, accusing sins; on the left, affrighting Devils; round about, good Angels to drive me to hell, and bad to draw me thither. Satan will accuse me, my sins will accuse me, my conscience will accuse me. "I much dread the face of a severe Judge, from whom nothing will lye concealed, by whom nothing will remain unrevenged."

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None shall be able to escape his power, to deceive his wisdom, to bend his justice, to repeal his sentence.

Comforter.] If thou believest on the Son, thou shalt not be condemned, namely with the severe and condemning rigour of judgement. If thou hearest Christ's word and believest it, thou shalt not come into condemnation: thy cause shall not be examin'd in that rigorous trial of judgement; seeing Christ hath delivered those that believe in him from the wrath to come. "The day of judgement is to be dreaded in deed of bad men, because of punishment; but to be loved by good men, for a crown: to those it will be a day of anger and revenge; to these it will be a day of grace and large reward. Lift up your heads, faith the Son, and know that your redemption draweth nigh. The Bride dreadeth not the coming of her Bridegroom; now by faith thy soul is betroathed to Christ: at the day of judgment he shall appear to that end, that he may introduce

Joh. 3. 18.

Joh. 5. 24.

1 Thes. 1. 10.

Anger. Psalm. 100.

Luk. 21. 28.

introduce it as his Bride to the heavenly marriage. What place therefore can there be here for fear or dread? That day shall be a day of deliverance, because it shall thoroughly free us from the miserable captivity of sin and death into the perfect service of Christ: it is a day of deliverance, because it shall ease us of all burden of evils and weight of calamities: it is a day of deliverance, because it shall wholly redeem us from that daily lusting of the flesh and dangerous warfare. It is a day of refreshing, because it shall bring us thirsty and panting from the scorching heat of calamities into a place of rest, to a fountain of living water. Let Christ our Bridegroom therefore come: Let every soul that is a true spouse of Christ, that is sealed by the Earnest of the spirit, that is drawn with a true love of Christ, say, *Come Lord Jesus.* "If we truly love Christ, let us then also desire his coming." "It is perverse to fear his coming whom thou lovest: to pray, *Thy King.*"

Rev. 19.7.

Acts 3.20.

Rev. 22.20

Aug. in

Psalm 147.

"kingdom come, and fear lest thou
 "be heard. But whence is thy
 "fear? because the Judge shall
 "come; what, is he unjust? is
 "he malevolent? is he envious?
 "is he expecting to know thy
 "cause of another, that perhaps
 "he whom thou hast intrusted
 "should either deceive thee by
 "collusion, or not be able to set
 "forth the imperfect good of thine
 "innocency with eloquence e-
 "nough? None of these. Who
 "then shall come? why dost thou
 "not rejoyce? Who is to come
 "to judge thee, but he that
 "came to be judged for thee? Fear
 "not thine accuser, of whom thy
 "Judge hath said: *The Prince of*
 "*this world is cast forth.* Fear not
 "an evil Advocate; for he is
 "now thine Advocate who shall
 "be thy Judge. He will be both
 "thy self and thy cause: the plea-
 "ding of thy cause, the testimony
 "of thy conscience. Whosoever
 "therefore thou beest that fearest
 "a future Judge, now correct
 "thy

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“thy conscience. There is no reason then that thou shouldest fear thy future Judge. He shall be thy Judge; that shall be thine Advocate. He shall be thy Judge, that hath given a promise to his Sains, that by their testimony and example they shall judge the world. He shall be thy Judge, in whom thou wert elected unto life from eternity. He shall be thy Judge, who is also thy King, how shall a King lose his people? He shall be thy Judge, a true member of whom thou art by faith, how shall the head destroy his members? Who shall accuse God’s elect? *Rom. 8. 33.* It is God that justifieth, who shall condemn? It is Christ that died, yea rather that is risen again, that sitteth at the right hand of God and intercedeth for us: how shall he destroy them whom he hath taken into his patronage, for whom he came into the world that they might not be lost? *Rom. 2. 16.* Christ shall judge according to the Gospel: Now they that believe have not rejected it, but received it with a true faith. They

They have listened to the voice of Christ inviting to conversion :

Come unto me all ye that labour and are heavy laden, and I will give you rest : therefore they shall also

hear the voice of him inviting to the possession of the heavenly kingdom :

Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

He shall be the Judge, before whose face go grace and truth ; grace hath abolished the sins of believers, truth hath given them the promises of eternal life. Nor is there reason thou shouldst fear the horrible destruction of heaven and earth.

Heaven and earth shall pass away, but the words of Christ shall not pass away.

The word of the Lord abideth for ever : if by true faith thou cleave unto this word, thou shalt also abide for ever.

Thou hast lost nothing where thou hast possessed nothing with inordinate love : thy treasure is not the riches of this world, but the delights of the heavenly kingdom. Let the world burn, it is

enough

enough for thee that Christ thy treasure liveth. Let the frame of heaven and earth perish, flee, pass away; thou hast the most faithful promises of a new heaven and a new earth. Behold I create new
 17. heavens and a new earth, saith the
 2 Pet. 3. Lord, in which shall dwell righteous-
 12. ness, so that none any longer re-
 Rev. 21. 1. membreth the former. Let the tabernacle of thy pilgrimage fall, the mansion of the heavenly coun- trey abideth ever. Nor is there any reason thou shouldst fear the accusation either of Satan or the Law or thy sins; thy sins are thrown into the depth of the Sea, name- ly into the abyss of Gods mercy:
 Mic. 7. 19. God hath thrown them behind his
 11. back, so that he will remember
 17. them no more hereafter: Satan
 Ezech. 18. (believe me) shall not fetch thy
 24. sins up out of the sea, nor shall dare to bring them into the sight
 * Psal. 32. of the Judge. Thy sins are * for-
 1. given, covered, blotted out, they
 Psal. 51. 1. shall not be brought again into judgement. The Devil will in vain accuse the godly, because the blot-
 ting

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ting out the hand-writing by the blood of Christ shall be turned to him. His accusation for sin shall be to no purpose, because the forgiveness made through Christ shall be alledged against him. Vain shall be the accusation of the Law, because in this life there preceded reconciliation with God through faith. Lastly, thou hast no reason to fear Christ's sudden coming again to judgment; for though the day of the Lord shall come as a thief in the night; yet God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with him. The judgment day is not to be feared by them for whom the heavenly kingdom was prepared from the beginning, who were chosen in Christ before the foundation of the world. Commit therefore into the faithful hands of God the precious pledge of thy soul, he will keep it in death and in judgement, and he will introduce it being joyned to the body into

Col. 2. 14.

1 Thes. 5.

2.

9.

10.

Mat. 25.

34.

Eph. 1. 4.

into the palace of heaven to everlasting glory.

A Prayer in Sickness.

Hear me, O God, thou giver and restorer of life, in whose hands life and death, health and sickness are. Hear me, not according to the desire of my will, but according to the good pleasure of thine own will. If thou wilt, thou canst heal me; say but one word, and I shall be whole. Thou art the length of my dayes, in thy hands my lots are: but if now thou call me to the heavenly country by the way of death, first mortifie in me all inordinate love of this life; give me strength of spirit that I may overcome the pangs of death; and in the midst of the darkness of my dimm eyes, kindle and increase in me light of heart: with thee is the well of true life, and in thy light shall I see light. Thy death, O good Jesus, is the remedy of my death, and the merit of eternal life. I embrace thy word with a faithful heart, therefore I am sure that thou dwellest

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dweldest in my heart by faith : I will not let thee go out of my heart until thou bless me, and chear me with thy enlivening consolation. Thou hast said: He that believeth in me, shall never die; my heart presents this thy word before thee, and with this faith I come to the throne of grace; thou wilt not cast out nor reject him that cometh unto thee. Let thy precious blood wash me from my sins; let thy wounds hide me from the anger of God and the rigour of judgment; I will die in thee, thou shalt live in me; I will abide in thee, thou shalt abide in me; thou wilt not leave me in death and dust, but wilt raise me to the resurrection of life. Thou hast fought and overcome for me; fight now and overcome in me; let thy strength be perfected in my weakness. My soul cleaveth to thee, I will not suffer my self to be plucked from thee. Let thy peace that passeth all understanding keep my heart and senses; into thy hands I commend my spirit, thou hast redeemed me thou God of truth. Take my poor soul, which thou hast created, redeemed, wash it from
sins

sins in thy blood, sealed with the earnest of thy holy Spirit, and fed with thy body and blood; thine it is, thou gavest it me, take what is thine, and remit the guilt of my sins, wherewith I have stained it. Let not the fruit of thy passion perish in me, nor let thy precious blood be unfruitful in me. O Lord in thee have I trusted, let me never be confounded. Amen.

FINIS.

THE
Christians
TRIUMPH
Over
DEATH:

With some Divine
Contemplations, So-
liloquies, and
Poems there-
upon.

L O N D O N,
Printed by *Margaret White*, for
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THE
Christians

TRIUMPH

Over

DEATH:

With some Divine

Contemplations, 208

hopes, and

Prayers.

upon

LONDON,

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W. & A. G. W. 1779.

THE
Christians
TRIUMPH
 Over
DEATH:

CONTEMPLATIONS

On 1 Cor. 15. 55.

Oh Death, where is thy sting?

Upright *Adam* was made
 Immortal, but sinful
Adam begot all his sons
 mortal, even as he had
 made himself; *Adam* therefore is
 dead, and all the sons of *Adam* do
 but live to die; the sentence of
 death pass upon us all in him, & we
 are

The Christians Triumph

are born to see this sentence executed upon our selves : and as *Adam* himself dyed the same day he sinned, that is, brought himself into a necessity of dying, though as to the time of his death, he was reprieved for nine hundred and thirty years after that day ; So we in *Adam* came under the same necessity, though it be some thousands of years after, before the sentence be executed upon us. As a Malefactor is a dead man in Law at that instant when the sentence is pronounced against him, though his execution be respited for some few days after ; So according to Gods law and decree, we are all dead in *Adams* doom, though it please God to prolong these days of ours, wherein we must live to die according to his irrevocable doom. A Malefactor is not executed sometimes one, two, three, four, five or six days after judgment past : so likewise we were all adjudged to die before we were born, but God (with whom a thousand years is but as one day) hath appointed the first, second, third, fourth, fifth,

or sixth thousand year of the world to be the day of our execution.

There is more necessity of our dying than of our being born. It is not so necessary that he who is not, should be, as that he that now lives, should once die; the former may be supposed, but the latter is fully expressed; *It is appointed for all men once to dye*, Heb. 9. 27. There is alwayes a greater necessity of the end than the means; death is the end of life, not only in the execution of it, but in the intention, *Morti nati sumus*, we are born to dye, and we dye from the time we are born; The day of our birth what is it, but the beginning of the day of our death? and the day of our death but the end of our birth-day? our birth-day precedes the day of our death, but the day of our death is preferr'd before that of our birth by the wise *Solomon*, Eccl. 7. 3. *The day of death is better than the day one is born*.

And did we rightly consider this, our birth-day is indeed a punishment, and the day of our death

in comparison thereof, a reward; for death only is the remedy against the miseries of life, and to dye is but to rest from those labours, and to be free from those sorrows whereunto we are born. What a plague and punishment were the day of our birth into a sinful miserable world, did not the day of our death give an end to all such evils both of sin, sorrows and pains?

Now since (as I have said) our birth-day is but the beginning of our death; and the day of our death but the end of our birth-day; we seem to speak improperly, to call the day of our departure only, the day of our death. On our last day indeed we cease to live, but from our first day we begin to dye; our last day is not the cause of our death, but the consummation of it, it doth rather finish than begin our death: it is not the last and utmost minute of our life, which brings death upon us, it doth rather manifest and declare that death was always with us. As the Prophet speaking of

for persecution says, *we are killed all the day long*, Psal. 44. 22. and the Apostle St. Paul concerning his own sufferings, *I dye daily*, 1 Cor. 15. 31.

So that though no violence or injury were offered to us, yet even through natures frailty we dye daily, and by fatal Mortality are killed all the day long; we dye daily from the time we first begin to live; the first day of our life is our longest day, and every day afterward takes away one day from our lives; and the longer we have lived, the less time we have to live: *Quotidie morimur*, &c. says Seneca, we dye daily, and every day takes away part of our life, and while we are yet growing up, our life decreases; the very day that we now live, we do divide it with death. As by the time we spend in eating, sleeping, working and playing, so by the moments which pass away in reading, speaking, writing, our lives are shortened.

We dye daily, our times dye daily, our actions dye daily, our Persons dye daily, our times dye daily;

daily ; the time past is dead to the time present ; the time present is dying to the time to come, yester-day is dead to this day, and this day is dying to the morrow ; our actions dye daily ; what is done and past is dead to what we are now doing, and what we now do, is dying to what we shall do hereafter : we hardly remember what we have, nor conceive what we have done, nor delight in what we have done ; so do our actions dye daily to our memories, our understanding, our Affections. Our persons dye daily, our infancy dies to our childhood, our childhood to our youth ; our youth to our manhood, our manhood to our old Age, and our old Age dies into our death.

A man is in a continual Consumption of himself, his days waste him as well as he spends his days, one part or other of him languisheth, perisheth or corrupts every day, *we dye by piece-meal not all at once*, saith Seneca. There is not one day but wherein our spirits

rits do in some measure waste, our blood cools, our moisture dries, our stomach fails, our liver corrupts, our Lungs consume, our bowels yearn, our hearts faint, or our head akes. Every day either some vein stops, some sinew shrinks, some bone breaks, some skin is withered, some flesh bruised, or at least some parts or member decayed. The eyes grow dimmer of sight, the ears more dull of hearing, or the palate more unsavory of tasting every day than other. Thus the several parts dye by little and little, and thus at last the whole becomes dead. As the Candle consumes from the time it first begins to burn, so doth the Oyl and marrow of mans life waste from the very time he begins to live. Man is like a candle, that either consumes himself in the Candlestick of this world, or else he is smothered under the Bushel of his mothers Womb. An hour-glass runs constantly from the very time it is turned up; man is like this hour-glass, he is but running sand,

or moving dust ; and as the sand in the hour-glass falls by degrees one sand after another till the whole be run out, so a man drops away by little and little till the whole is extinguished. A traveller goes forward many days towards his journey's end ; man is a Traveller, his life is the way he goes and death is the end of his journey : and is it then a strange thing for us to dye, when our whole life is but the way and path that leads to death? *Do we think we shall never arrive to that which we are continually going toward, sayes Seneca.* There is no way on earth to which there is not an end, the most intricate Labyrinth hath a way out of it at last. We are continually walking towards death, how can we then chuse but meet with it at last? we dye daily ; how can it then be avoided but at last we must come to be dead? *Wretched man then that thou art, why dost thou not daily dispose and prepare thy self for death since thou diest daily, sayes St. Bernard.* Imagine thy self to be dead, since thou must
of

of necessity dye. Wo unto us wretched creatures that all of us are so near death, and yet most of us put this day so far from us. Death is ready to take us by the hand in the natural execution of its office, before we are willing to take it to heart by our Christian Meditation. We go toward the grave with our faces turned backward, so that our feet are just ready to fall into the pit, before our eyes do once look upon it. There are many who feel death, before they know what it is, and do wofully hazard and experience it, before they could be perswaded either wisely to consider or conceive thereof; for though we daily see death seizing upon others, yet we can hardly be perswaded to believe our selves concerned: as a learned Author says, *men behold nothing more familiarly than death, and yet they forget and neglect nothing more.*

Death then is a mighty King, the great Conquerour of mankind, to whom all the Glories of this world must submit, and yet our
15 blessed

blessed Apostle exultingly cries out, *Oh death where is thy sting?* Let us then consider St. Pauls Appellation, or his summons to death.

Oh death, what art thou? a Chimera, a fable, a bugbear, a dream, a shadow, a nothing. Oh death thou art none of Gods creature; the Wise man saith, *God made not death, neither hath he pleasure in destruction,* Wisd. 1. 13. God is the God of our life and being, and he delights not in our destruction; death was never intended against us, but against our sin: we were therefore made mortal, that our sins might not be immortal; we must dye once, that sin may not always live.

Oh death, what dost thou? Thou dissolvest the rarest composition of heaven and earth, thou dividest our spirits from our clay, thou dost separate soul and body; sharper art thou than any two-edged sword, and entrest to the dividing asunder the soul and spirit, yea thou dividest between
the

the marrow and the bone; *Thou makest our dust return to the earth, and our Spirit to God that gave it.*

Oh death, Thou makest our spirit to vanish, our breath to stop, our blood to cool, our colour to change, our beauty to fade, and our strength to fail: thou (as Solomon saith, Eccles. 12.2.) makest the keepers of the house (our hands) to tremble, and the strong men (our feet) to bow themselves; thou makest the grinders (our Teeth) to cease, and them that look out at the windows (our eyes) to wax dim; thou shattest the dores of our lips and stoppest our windpipes, the Daughters of Musick. Thou cuttest short the silver Cord of our Marrow, and breakest the golden bowl of our brain pan, thou breakest the pitcher of our veins at the fountain of our liver; at the cistern of our heart there breakest thou the wheel of our head.

Oh death, Thou art ordained for us all; It is appointed for all men once to die; we must all walk in this way, all-tread this same path, we must all sleep the same sleep our last sleep, and the dark night of

of death will at last overtake us all ; *our fathers are dead* (saith the Father) *our friends are dead, and we our selves must die also.* Some are gone before us, some do accompany us, and some will come after us ; as wave after wave dashes against the Rock, so shall we all one after another dash against this hard and cold Rock of death. And thus sooner or later we all must die at last. We are born with that condition, that we must die : we do therefore put on the Garment of our body that we may again put it off. Death is the Law of Nature, and to dye is but to pay a Tribute due to Nature ; it is as natural for us to live, and then to die, as it is for us to wake and sleep.

Oh death, Thou wilt certainly come, yet it is most uncertain when ; nothing is more certain than death, but than the hour of death there is nothing more uncertain, *of that day and hour knoweth no man,* Matt. 24. 36. that is, of the day of judgement, and the *hour* of death : Death comes as *a thief in the night,* both certainly, suddenly, and violently,

olently, it takes one upon the house top, another in the field, one working in the Vineyard, another grinding at the Mill; one upon the house top of honours, another in the field of pleasures; one labouring in the Vineyard of a Christian calling, another grinding at the Mill of worldly cares and troubles, a man knoweth not his time, Eccl. 9. 12. that is, the time of his death. God will not discover to us the time when death shall come upon us, because he would have us think it to be ever near us; he will not let us know our last day, because he would have us imagine and expect every day to be our last. *This one hour the hour of death is hidden from us, that all the hours of our life might be the better improved by us, saith St. Augustine.*

Oh Death, Thou art impartial, and indifferent to all, thou callest equally and 's soon at the gate of the Palace, as at the door of the Cottage; thou makest the skull of the King and begger alike, and between the dust of either thou knowest

knowest no difference ; thou hast neither pity upon the poor , nor respect unto the rich ; thou neither scornest the foolish, nor dost thou reverence the wise, *How dieth the wise man* (says Solomon) *even as the fool*, Eccl. 2. 16. Thou dost long threaten the old man, and soon betrayest, and surprizest the young ; thou never sparest any for their Age, Sex, degree, or wealth ; we can by no power or force resist thee , nor by any diligence avoid thee , no tears can move thee , no money bribe thee, no art nor Eloquence can perswade thee.

Oh Death, Thou hast manifold appearances, and comest to us in severall forms and shapes ; toward the old man. thou approachest pale and lean, toward the young bloody and boysterous, to the bad man thou appearest as black as Hell itself ; and terrible to every man. Thou comest to us sometimes by the hands of men, sometimes by the Teeth of beasts ; sometimes by Fire, and sometimes by water,
some-

sometimes by a cold blast of wind, sometimes by the slipping of a foot, and sometimes by the falling of a tyle or stone ; sometimes in our cloths, and sometimes in our meat and drink : We dye several ways, and by divers means ; some dye in War, and some in peace, some by sea, and some by land, some in the field, and some in their beds, some by their own neglects and intemperance, others by a sudden wound or a languishing disease : and thus by a Thousand ways of dying, one death or other at last destroys us all.

Oh Death, How bitter is the remembrance of thee to a man that liueth at rest in his possessions! Oh Death how acceptable is thy judgement to the needy, saith the Wise man, Ecclus. 41. 1, 2. Oh death, thou art indeed like a shadow, thou sleepest those that follow thee, and followest those that flye from thee, thou hastnest toward us when we desire to avoid thee, and when we would embrace thee, thou then delayest

delayest us. Death is the rich mans fear, & the poor mans desire. Thou art often called upon in adversity, seldom or never thought on in Prosperity. In prosperity we complain and cry with *Hezekiah, Isai. 38.* to have further time *added to our days*, but in adversity we are apt every one to wish with *Elijah, It is enough now O Lord, take away my soul, for I am no better than my Fathers, 1 Kings 19. 4.*

Oh Death, How dreadful a thing art thou to flesh and blood! how do we abhor to think that the *Grave should be our house*, and that we should make our bed in darkness, to say to corruption thou art my father, and to the worm thou art my sister, and my mother. How hateful is it to inherite serpents and worms, to be separated from our selves, and return to our dust! How terrible is death to us not only from our own experience, but from the example of others! as often as we see or hear that another is dead, we are concerned to think that we must dye also, and

and when we are sick and think that death is coming upon our selves, how are we troubled ! not well knowing what we shall do, or whither we must go : we are afraid to dye, even we, who have good hope of a better life after death ; we who look for an house not made with hands , are notwithstanding unwilling to leave this house of clay ; we who have the promise of a kingdom, are yet unwilling to forsake our prison, we are afraid to *be dissolved* though we desire to be with Christ ; we dread the passage, though we rejoyce to approach to our home and habitation in the Heavens.

Notwithstanding what hath been said, yet let us encourage our selves against the fear of death, and by the example, and in the words of St. Paul, let us ask, *Oh Death where is thy sting ?*

For death truly considered is but a shadow, a meer bugbear, which children only ought to fear ; death is nothing, and we are afraid of we know not what ;
death

death only separates between soul and body, why do we fear that it should thus dissolve us, and not rather rejoyce that it cannot destroy us? Let us not fear what may separate us from our selves, but let us rather imbrace what will convey us to our Christ, and our God. Death is appointed for us all, why then are we afraid of what we cannot possibly avoid? Our willingness to dye is the only means to take away the terribleness thereof. *Let us therefore offer our lives to God freely which he will otherwise require from us as a due debt, says Chrysostom.* The coming of death is uncertain, and shall any thing that is uncertain cause in us a certain fear? But rather *since it is uncertain, at what time or in what place death will overtake us, let us therefore at all times, and in all places expect and look for it, says Seneca.* Besides, death deals equally and impartially to all, and this also should make us less afraid of it: *Who can reasonably complain (says Seneca) that he is in the same condition,*

dition, wherein all men else are? Who can expect that death should spare any, since it is indispenfible to all? when there is a general ruin threatened to the whole world, who can think himself alone should escape? The equality of death is some comfort against the cruelty thereof; there are feveral ways of dying, and why should that make us afraid of death? 'tis no great matter which way we dye, since we can be but dead at last; since we must dye, let us not much regard by what means, but let us take care whither we must go after death, says St. Austin.

To conclude, death is a thing that is indeed fearful to flesh and blood, and yet all this should not make us afraid of death; for it is not death it self, but the fear of it, that is so terrible; and this also proceeds more from our ignorance than from the thing it self, did we but know death, we would not so much fear it, says St. Chrysostome. The fear of death is the punishment of our ignorance, and negligence

gence which makes us apprehend things to be new and strange, which really are not so. The only way therefore to free us from the fear of death, is by daily meditation thereof to make it familiar to us, to acquaint our selves with it before it comes, that we may the less dread its appearance. Thus shall we find that by learning not to fear death, we shall at last come like our blessed Apostle to triumph over it, and to say, *O death where is thy sting?*

Death is not yet destroyed, for St. Paul says, the last enemy that shall be destroyed is death, 1 Cor. 15. 26. But yet it is disarmed already, *Oh death where is thy sting?* This seems to be an *ἑρμηνεία*, the Captains song of victory, and the Souldiers song of deliverance; they look like the words of a mighty conqueror bravely triumphing over a base and wretched enemy; and who is this conqueror but Christ Jesus the Lord of *Life*? it was he who spoke the words in the Prophet Hosea, 13. 14. *O death I will be thy death.*

death. And it is in the power of Christ that the Apostle speaks thus, *O death where is thy sting?* Jesus Christ did once subdue death for us, and said, *O death I will be thy death*, and we may now triumph over death in the strength of Christ, and say with our Apostle, *O death where is thy sting?*

Jesus Christ overcame death by dying; nay more, by death he destroyed not death only, but *him also who had power over death*, the Devil, Heb. 7. 14. Our captain hath conquered our enemy at his own weapon, he hath caught this Mighty Hunter in his own snare, he yielded only to death to take advantage against death, yea therefore laid he down his life that death might no longer live: therefore (says St. Chrysostom) *we do not believe that Christ is dead in death, but we believe that death is dead in Christ.*

Death that greedy whale durst venture to devour Christ Jesus, our *Jonas* (who was cast into the sea of the world, that the storms and

and Tempests of the Devil and sin might cease) but yet he was preserved alive in the fishes belly, in *the belly of Hell*, in the jaws of death, that he might preach repentance to the *Ninive* of the Church. This great whale Death swallowed the bait of Christs humanity, but the hook of his Divinity intangled her, and made her vomit up her bowels bait and all. Death designed to have swallowed Christ and left him in darkness and obscurity, but death it self *was swallowed up in victory*. The serpent death was bold to sting our Saviour, but he made him lose his sting for his labour, so that in his name we may now chearfully ask, *Oh Death where is thy sting?* The sting of death is sin, 1 Cor. 15. 56. Christ the Lamb of God hath taken away the sins of the world, John 1. 29. In Christ Jesus therefore we may joyfully say, *Oh death where is thy sting?*

Job asketh this question concerning man, *Man dieth, and where is he?* Job 14. 10. but we may ask the same

same question of Death, *man dieth, and where is death?* yea we ask the same of the worst part of death, which is its sting, Oh death where is thy sting?

Jacob bewailed the death of Joseph, saying *Joseph is dead, Joseph is not*, Gen. 42. and Rachel wept for her children, and would not be comforted because they were not, Mat. 2. because death had seized upon them, they thought their children to be quite gone.

But to speak properly, death does only convey us where we ought to be, but death itself is indeed no where, *O death where is thy sting?* Death is utterly destroyed by the Cross of Christ. When death first entered into the world it was like the *waters of Marah exceeding bitter*, Exo. 15. but since the Tree of the Cross of Christ, it is now made sweet and pleasant to us: we might once have cryed out with the children of the Prophets, *Death is in the pot, death is in the pot*, 2 Kings 4. but since our blessed Saviour hath declared,

declared, *This Cup is the new Testament of my blood*, we may now say with the blessed Saints of God, *This is the Cup of Salvation*, Salvation is in the cup, death is now no more, since the Lord of life destroyed death, his death hath quickened our life, and hath sweetened and taken away the sting of death from us.

Our Apostle does not ask, *Oh death what is thy sting?* though the words which follow seem to be an answer to such a question, *the sting of death is sin*: it seems then that death is not the sting of sin, but sin is the sting of death, for (says *Anselm*) *we do indeed dye for sinning, but we do not sin for dying*.

And as those words following answer to a Question which they ask not, so the former words ask a question, to which those following answer not, *Oh death where is thy sting?* Now not to tell you where it is, is as much as to say, it is no where; death hath now no sting, let us all rejoyce and be glad, this

this serpent may hiss at us, this
wasp may buz about us, but it
can now neither bite nor sting us;
the sting of death is gone, and
nothing remains but the name, nay
the name too is gone to them that
are in Christ Jesus; the death of
the godly man is not to be called
a death, but a sleep, a resting
from their labours, a delivery out
of prison, a laying down their
burden, a flying to their desired
home; death now hath lost her
sting, it is not now a punishment,
but a happy passage, not so much
an end of this life, as an entrance
into a better, not a destruction but
a dissolution, only a separation of
the soul and body for a short time,
that so they might be joyned to-
gether to enjoy heaven and happi-
ness with Christ our Lord, and life
to all eternity.

Thus have we asked this one
question of death, *Oh death where
is thy sting?* now let us ask ano-
ther of our selves, why are we
so desperately and despairingly a-
fraid of death, since we have heard

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and

and do certainly know that death hath lost her sting? Oh faithless and faint-hearted man! why dost thou tremble (O Christian) to encounter with thy last enemy, since its weapon is now taken from it? why dost thou shrink at the coldness of the serpent, when thou knowest her poyson and sting are quite taken away? Oh faithless and faint-hearted soul, to be so afraid of a shadow! Alas why do we so dreadfully fear death, since our souls are not lost but sent before; it is for those only to tremble at death, that pass from one death to another, from the death of the body on earth, to the death of the body and soul in hell for ever; it is for those only to fear a temporal death so terribly, who are either ignorant or do despair of eternal life, who go from their Prison in this world, to the place of their execution world without end.

But as for those that are in Christ Jesus, they pass from a prison to a Palace, from a dungeon

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to

to a Throne, from a crazy and miserable Tabernacle here, to an eternal habitation in the heavens.

It is for them (says Cyprian) to fear to be dissolved who have no hope to be with Christ. A despairing fear of death, is but a despair of eternal life after death; Men naturally chuse rather to suffer a great deal of pain and live, than to endure a small pain in dying, which demonstrates, that it is something after death (and not death it self) which we so much dread. Let those only desire to linger in the miseries of this present life, who hope thereby to delay a while the torments and miseries of the life to come.

But as for us Christians, we that are in Christ Jesus, why are we afraid to arrive at our haven of rest? after so many dangers, storms and shipwracks which we have suffered in this world, *having fought a good fight and finished our course, why do we doubt or delay to go and receive our Crown* of

of glory? having run our race, why seem we so unwilling to receive the prize? let us not fear the threats of a Temporal death, but rather let us rejoyce in the promises of eternal life: For whether we live we live unto the Lord, and whether we dye, we dye unto the Lord, therefore whether we live or dye we are the Lords. Let not our lives be so wicked and prophane, as that we should be therefore ashamed to live, neither let us be so negligent and ignorant of death, as to be therefore afraid to dye. But at the instant of our departure, let us every one say, (as that dying Saint did which *Hierom* mentions) go forth my soul, go forth, what dost thou fear? Let every soul of us learn to say sincerely and chearfully at his last passage from his earthly Pilgrimage:

What though I dye, I know that my Redeemer liveth; though my body be dissolved, yet shall my Spirit be conjoynd with Christ my Saviour. Lye down then O my body and return unto thy dust; mount aloft O my soul, and

and meet thy Saviour in the Air :
 my body shall be earth and worms meat
 for a short time, but my soul I am
 assured shall be a companion with
 Saints and Angels for ever and ever.
 Amen.

Divine Contemplation
 upon Death and Buriall

I.

K 3 **Divine**
 All the creatures O God
 were by thy will
 down, so they may be re-
 ful for our instruction to teach us
 to dye; my garments that wax
 old, may put me in mind that
 I may take that which is
 ment, and that as a Vesture I shall
 be changed; Let me not therefore
 love the shadow and leave the sub-
 stance; let me not change heaven
 for earth, things temporal for
 things eternal; and since my life

Divine Contemplations and Soliloquies upon Death and Eternity.

I.

AS all the creatures O God were made by thy wisdom, so they may be useful for our instruction to teach us to dye; my garments that wax old, may put me in mind that I my self shall *wax old like a Garment*, and that as a *Vesture I shall be changed*; Let me not therefore love the shadow and leave the substance; let me not change heaven for earth, things temporal for things eternal; and since my life is

is but as a day, let me so live by thy Divine assistance this day, as if I were certain to dye to morrow, and since my life is but as a watch in the night, my soul shall wait for thee O Lord before the morning watch, I will wait for thee in zealous Affections, in unwearied patience, in undoubted confidence and expectation of the joy that will come in the morning, wherein thou wilt appear for my deliverance out of this transitory life, and with my lamp prepared I will be in readiness to meet my Bridegroom at his coming.

L. I.

Whilest I behold the heavens, the works of thy hands O Lord, and the Sun and Moon which thou hast ordained, which shall all pass away as a tempest, I will look for a new heaven and new earth wherein dwelleth righteousness, the heaven of heavens, the City of the ever-living God, the celestial Jerusalem, the place where thy

thy honour dwells : therefore while I am on earth let me consider that I am but earth : let me always remember that I am but dust, an house of clay, a body of corruption, let me not be earthly-minded, & like those, whose God is their belly, whose glory is their shame and whose end is destruction, who mind earthly things. While I look upon the water-floods, let me say, this is mine infirmity, I am lighter than water that runneth away apace. I beseech thee therefore O my God who sittest upon the floods of water, and art a King for ever, to send the heavenly dew of thy grace upon me who am part of thine inheritance, to refresh my wearied soul. Let every herb that I behold, cause me to contemplate my own estate, that I shall one day be cut off like the green herb, and shall wither away like the grass. Let the Sun that shines over my head lift up my heart to the Son of righteousness, to that light which lightens the Gentiles, and the

the Glory of the people *Israel*.
 Let the Moon that rules by night,
 make me call upon thee the fa-
 ther of light, to illuminate me
 while I sit in darkness and in the
 shadow of death, in whom is no
 variableness, nor change as there
 is in the Moon: finally let the
 beasts, the birds, the fishes, yea
 the very flies and insects, which
 seem to be the very scorn of na-
 ture, let them all by the shortness
 of their lives remind me of the
 brevity of my own; and since it is
 thy blessed will, O dear Saviour,
 let me be contented and rejoyce
 therein for ever.

O Lord, the life of my life, and
 the God of the spirits of all flesh,
 make me willing to dye since it is
 thy ordinance and appointment;
 for all things serve thee, let me
 not forget thee, nor behave my
 self frowardly in thy Covenant;
 make me willing to die, and to
 say with old *Simeon*, Lord now let
 thy

thy servant depart in peace, and with St. Paul, I desire to be dissolved and to be with Christ; and because my spirit is willing and my flesh weak, raise it and quicken it with thy free spirit; by bringing to my remembrance thy promises and comforts to me on every side: and since it is thy holy pleasure I should die and not live, I am satisfied therewith, for thy law is within my heart, therefore make no long tarrying O Lord my God.

I. V.

How long O God shall I live to sin against thee? for as long as I live in this earthly Tabernacle I can do nothing but sin; to will is present with me, but I find no strength nor ability to perform; for I find a Law in my members rebelling against the law of my mind, making me captive to the law of sin and death, so that the good which I would do, I do not; but the evil which I would not do,

do, that do I. Deliver me therefore dear Lord from this body of death, that I may enter the gates of life and go to the Angels and Saints, and be one of them, and continue with them to all Eternity; my soul thirsteth for God, even for the living God, make haste therefore O Christ and deliver me.

Let my Conversation in this world, O Lord, be such, that I may neither be ashamed to live, nor afraid to die. I know that to the natural man death is very fearful and terrible, but let me be thine by thy grace, strengthen me in my greatest weakness, be present with me with thy consolations even to the last moment, and compass me about with songs of deliverance; and then though I walk through the vally of the shadow of death, I will fear no evil, for thou art with me, thy left hand is under my head, and thy right hand doth embrace me, why should I be

be afraid in the evil day, or why should my soul be disquieted within me? for death will then be to me advantage: let me therefore sigh and groan, in being desirous to be delivered from this burden of the flesh, and to be thereby made partaker of immortality, and of those unutterable joys and pleasures, which thou O my blessed God and Saviour dost enjoy for ever: let my faith O Lord scatter all my fears, and let my soul long for thy salvation; deliver my soul out of Prison, and take me to thy everlasting mercy: put an end to my sins, by the end of this life, that I may live with thee without end.

V. I.

Set a watch O Lord before the doors of my heart, and so order my thoughts that I may always see thee before me; and in the midst of life let me so remember death, that when my days in this world are at an end, I may return unto thee my rest: let not

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the flight and departure of this
my Spirit from my body be on the
Sabbath day, that is, in the rest and
tranquillity of my sins, nor in the
winter or frost of my hard heart,
nor in the midnight of my securi-
ty: when I least look for it; let
not this dangerous thief of care-
lessness and security break into my
soul, nor hinder me from a serious
and continual meditation of death,
and of the heavenly habitations.
If I forget *Jerusalem* in my mirth,
let my right-hand forget her
cunning; those thoughts that are
imployed about my death, are
my best teachers; teach me there-
fore to die unto sin and to live
unto righteousness. Morning, even-
ing and at mid-day let me wait
for the coming of my blessed Sal-
vour, who shall turn my night into
day, my darkness into light, my
heaviness into joy, my labours into
rest; when death shall be swal-
lowed up into victory, where the
serpent shall sting no more, and
where the second death shall never
hurt me.

Guide thou O Lord my God,
the ship of my soul through the
sea of this world, by the directi-
on of thy holy word, wherein thou
hast caused me to put my trust;
let me sayl so safely, that by the
winds and waves of temptations
I may never be driven either upon
the Rocks of Presumption or De-
spair, but that I may happily arrive
at the haven of the promised
land of thy heavenly Kingdom.
While I behold thee O Lord
in thy justice, I am afraid, and am
ready to despair; and while I look
upon thee in thine infinite mercies,
I am subject to presume. Let thy
hand therefore so support me that I
may be defended by thy fatherly
goodness as with a shield, that I
may not be cut off by the course of
thy severe justice as with a sword. I
must confess that in justice I have
incurred thy wrath and deserve
condemnation, but through thy
manifold mercies O Lord I long
and look for thy salvation. I am the
work-

workmanship of thy hands, destroy not therefore that which thou hast made, but bless it and bring it to a perfect end; thou hast redeemed me O Lord thou God of truth, and therefore I promise to my self that I cannot be lost if I sincerely put my trust in thee; for then thou hast promised me salvation in thy word, and thou hast bound this thy promise with an Oath, and sealed it with the blood of thy Son, and that before the best witnesses in heaven or earth, thy holy spirit bearing witness with my spirit that I am a child of God. Now upon such considerations as these I fix and ground my faith: and am persuaded that after this life ended I shall enjoy life eternal: and in this confidence I commend my soul unto thee, and in the belief thereof I do resolve to live and die.

V I I

No man dreads death as he ought, but he that always expects his

his summons, and therefore O my soul thou maist truly judge thy self wofully secure, and a wilful contemner of thy future good, if thou canst go to thy bed and rest on thy pillow in the apprehension of thy known sins without a particular humiliation for them; for how often doth a sudden & unexpected death arrest men? we see and know in our daily experience that many lay themselves to sleep in health and safety, yet are found dead in the morning. Thus suddenly are they snatcht from their quiet repose to their irrecoverable judgment, perhaps from the bed to the flames. Such is the frail condition of our brittle lives, that in the small particle of an hour we live and sicken and die, yet so gross is our blindness, that from one day to another, nay from one year to another, we triflingly put off the reformation of our lives, until our last hour creep on us unlookt for, and drags us to eternity.

How
 But we must always expect
 it

I X.

How long (saith *St. Austin*)

O how long shall I delude my soul
with to morrow's repentance?

Why should not this hour terminate my sinfulness? We are every minute at the brink of death, and every hour that we pass through, might prove for ought we know, the evening of our whole life, and the very close of our mortality. Now if it should please God to take away our soul this night, (as it happens to many) what would then become of us? In what eternity should we be found? whether amongst the damned or the blessed? Happy were it for us if we were but as careful for the welfare of our souls, as we are curious for the adorning our bodies; if our cloaths or faces do contract any blot or soiling, we presently endeavour to cleanse the same; but though our souls be intrahled in the pollutions of sin, this alas we feel not; it neither provokes us to shame, nor moves us to sorrow.

There.

Therefore let us look into our hearts with a more severe eye ; let the shortness of our days stir us up to the amendment of our sinful lives, and let the hour wherein we have sinned be the beginning of our reformation. Our repentance must not only be sincere but timely also : whilst we have the light let us walk as children of the light ; let us no longer cheat our souls in studying to invent evasions or pretences for our sins, but let us rather lay open our sores, and seek to the true Physician that can heal them.

X.

All the creatures under the Sun do naturally design their own preservation, and desire that happiness which is agreeable to their nature ; only man is negligent, and impiously careless of his own welfare. We see the *Hart* when he is stricken and wounded looks speedily for a certain herb well known to him by a kind of natural instinct, and when he hath found it applies it

it to the wound. The swallow when her young ones are blind knows how to procure them their sight, by the use of her *Celandine*; but we alas are wounded, yet seek for no Remedy; we go customarily to our Beds, to our Tables; to our good Company, but who is he that observes his constant course of prayer, of repentance, of hearty and sincere humiliation for his sins? We go forward still in our old way, and jogg on in the same Rode; though our judgment hasten, Hell threaten, Death stand at the door, yet we run forward still: But alas miserable souls that we are, how can we imbrace quiet rest, and uninterrupted sleeps with such wounded Consciences! how can we be so secure, being so near our time!

XI.

The whole world promised for a reward cannot perswade us to endure one momentary Torment in Fire; and yet in the accustomed

ed course of our lives, we dread not, we quake not at everlasting burnings. But O thou delicious and dainty soul who cherishest thy self in the joy of thine heart, and the delight of thine eyes, whose belly is thy God, and the world thy Paradise; Oh bethink thy self betimes, before that gloomy day, that day of clouds and thick darknes, that day of desolation and confusion approach, when all the inhabitants of the Earth shall mourn and lament, and all faces (as the Prophet Joel speaks) shall gather blackness, because the time of their judgment is come. Alas! with what a doleful heart and weeping eyes and drooping countenance, and trembling loyns wilt thou at that last and great Assize, look upon Christ Jesus when he shall most gloriously appear, with innumerable Angels in flaming fire, to render vengeance on them that know him not? What a cold damp will seize upon thy soul, when thou shalt behold him, whom thou hast all thy life long neglected

glected in his ordinances, despised in his members, rejected in his love; when thou shalt see the judgment-seat, the books opened, thy sins discovered; yea all the secret counsels of thy heart after a wonderful manner manifested and laid open to the eye of the whole world, what horror and perplexity of spirit will possess thee to view and behold but the very solemnities and circumstances which accompany this judgment? when thou shalt see the heavens burn, the Elements melt, the earth tremble, the sea roar, the Sun turn into darkness and the Moon into blood; and now what shall be thy refuge? where shall be thy succour? Shalt thou reign because thou clovest thy self in Cedar? Shalt thou be safe because with the Eagle thou hast set thy nest on high? Oh no, it is not now the greatness of thy State, nor the abundance of thy wealth, nor the priviledge of thy place, nor the eminency of thy wrath, or wit or learning that can
avail

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avail thee ought either to avoid thy doom or prorogue thy Judgment.

XII.

All states and conditions of men are alike when they appear at the bar of Christ ; there the Prince must lay down his Crown and the Peer his Robes, and the Judge his purple, and the Captain his Banner. All must promiscuously attend to give in their accounts, and to receive according to what they have done whether it be good or whether it be evil. Here on the earth men that are great and glorious in the eye of the world, as long as they can hold their habitations, have both countenance to defend and power to protect them from the injuries of the times ; but when the dismal face of that terrible day shall shew it self, then shall they find no eye to pity, nor arm to help, nor palace to defend, nor Rocks to shelter, nor mountains to cover them from the presence of him that sits upon the Throne, and from the wrath of the Lamb.
Shew

Shew me the most insolent spirit,
the most undaunted soul that now
breaths under the Cope of heaven,
who now fears not any created
Being, no not God himself, yet
when he shall hear that terrible
sound, *Arise ye dead and come to
judgment*, how will his heart even
melt and his bowels quiver within
him, when he shall have his severe
Judge above him, and hell beneath
him, and his worm within him, and
fire round about him. Oh then my
soul dye unto thy sins and to thy
pleasures here, that thou maist live
to God hereafter.

XIII.

Death is the ending of our days
not of our life; for when our day
shall close and our time shall be
no more, then shall our death con-
duct us to a life which will last to
all eternity; for we dye not here
to dye but to live for ever; there-
fore the best guide of our life is
the consideration of our death;
and he alone leads a life answer-
able to his Christian profes-
sion,

sion, who daily expects to leave it. It is very strange that we should be so industriously careful to avoid death, and so carelessly improvident of the life to come; whereas nothing makes death bad but that estate which follows it: but the reason is, we are spiritually blind and see not, nor know in this our day the things that belong to our peace. We have naturally neither sight nor feeling of the joyes to come. But when God shall enlighten the darkness of our minds, and reveal his son in us, when once *the day dawns*, and the day-star ariseth in our hearts, Oh then our death will be our joy and the rejoycing of our hearts, then shall we infinitely desire to be dissolved & to be with Christ. Let us therefore with unwearied endeavours labour to bring Christ home to our hearts and to keep him there. Let us dye to our sins and our lusts here, that so in the world to come we may everlastingly live unto Christ and in him.

Divine

Divine Poems.

*Man that is born of a Woman is of few
days and full of Trouble, Job 14. 1.*

I.

Our time's still flying, and we all make haste
To live our last :
We come into the world to see't, and then
Go out again.
We are born crying, and we spend our breath
In sighs till death.
Our life is but a Toil, ere we can try
What course of life is best, 'tis time to dye.

II.

The Merchant wasts himself with fretting cares,
With hopes and fears :
And when his bags are fill'd, his last day comes,
He leaves his sums.
When he would joy in what his pains hath got,
Straight he is got.
By all the care wherein his life is spent,
Perhaps he gets a costly Monument.

L

III. The

III.

The Scholar bends his curious thoughts to find
What is the mind?

He studies to know good, but seldom does

The good he knows.

Some, winding up their Wit to an high strain,

Have crackt their brain.

He that's most learned only comes to this,

To know at last how Ignorant he is.

IV.

The ranting Gallant wears out time and cloths

To learn new Oaths.

He scorns to take affronts, but thinks it brave

To be Hell's slave.

The country Farmour's thinking night and day

Of Corn and Hay.

But Hawks and Hounds are for the better sort;

Who lose their time in seeking of their sport.

V.

In every Action whatsoe're it is,

Something's amiss.

We never observe a mean, we run, and sweat,

Or can't get heat.

Some bitterness still interrupts our joyes,

Or too much cloyes.

Our choicest Comforts are inlaid with fears,

And all our pleasures sprinkled o're with tears.

VI.

Amidst this Trouble here's my hope, that I

Shall shortly dye.

Our time o'recast with sorrow soon decays,

Like winter days.

We are Pilgrims here on earth, This is our way

No place of stay.

The way's unpleasant, come Death be my friend,

And bring me quickly to my Journies end.

Upon the death of Christ.

I.

THIS day prest with our sins the most high fell,
 Left he should feed on us, Christ satiates Death,
 With his own blood quenching the Flames of Hell,
 Enkindled by the fire of's Fathers wrath.
 To make atonement for our sins, God dyes,
 Our Jesus is God, Priest and sacrifice.

II.

Lo how the hasty Jews cry Crucify!
 Lo how they judge the Holy one to death!
 Whose attribute, is Immortality.
 Lo how they murder him who gave them breath!
 The King of glory suffers shame, and he
 That made the world is hang'd upon a Tree.

III.

Lo how they nail unto the Cross his hands
 Who spans the Heavens, how his feet they pierce
 Who over hell and Death, Triumphant stands,
 Whose boundless presence fills the Universe;
 How every Varlet the Almighty scorns.
 Lo he by whom Kings reign is crown'd with Thorns.

IV.

And now the souldier with his cruel spear,
 Dares pierce the side of the Blest Prince of peace!
 His torments are so great as man can bear,
 The angry Godhead will not make them less.
 When God himself withdrew, grief fill'd his heart,
 Curs'd sin for which God and Christ seem'd to part.

V.

He bow'd his head on which so heavy lay
 The sins of Adam, and all Adams seed,
 Which by his death he did revive this day,
 To Heal our wounded souls, his Limbs did bleed.

Lord I believe, let me partaker be
Of thy *Deaths* power, that I may live to thee.

Upon the Resurrection of Christ.

I.

Our Lord is risen, and the powerful Grave
Holds him no longer ; He hath made his way
Even through the *Gates of Death*, that he might save
His heavenly flesh from turning into Clay.
The Grave knew not whom he had taken ; when
He saw who 'twas, he let him out agen.

II.

Upon this day the *Suns Creator* rose,
And the *Eternal life* came from the dead ;
He that made *ours* did his blest eye uncloze,
And saw the place where his own Corps were lay'd.
Death Conquer'd thus, he laid his grave-cloths by
As *Trophees* of his signal victory.

III.

I know not whether may more strange be thought,
For God to dye, or man to rise again.
Our holy *Jesus* made both true, he fought
The *Lyon* *Death* even in the Grave, his den ;
And thus he entred the strong bounds of Fate,
Not as *led Captive*, but to captivate.

IV.

The King of terrors now has lost his power,
And is become a servant unto all
Who will but imitate their Saviour,
Who made a triumph of his Funeral.
And now he's up me thinks I hear him say
To all that dye in him, *Rise come away.*

Upon

Upon the Ascension of Christ.

I.

WHo on the water walkt, now climbs the Air;
 And without dying thus he goes to heaven,
 Although his habitation now be there,
 Yet we on earth are not of him bereaven.
 He's like those lights which in the skies appear,
 Though there his *Body* be, his *Rays* are here.

II.

Now he's ascended up on high, Lo he
 Gives us his hand, that we may get up too,
 By him our strength we walk, our light we see,
 He makes us able, shews us what to do.
 To heaven he's gone for us there to provide,
 Blest man! whose God's his Harbinger and guide.

III.

Look up my Soul, and with blest *Stephen*, see
 Thy *Jesus* standing o'th right hand of God,
 And then think earth too mean a place for thee,
 Whom he redeem'd with his most precious blood.
 Sweet *Jesus*! Thou wast pleas'd to buy me, come
 (I'm not the worlds but thine) then fetch me home.

*If in this life only we have hope, we are
 of all men most miserable, 1 Cor.
 15. 29.*

THE world presents thee *Ophir* gold, but stay!
 Lose not thy Interest in God for clay.
 The world presents short pleasures to thine Eye,
 Thy God presents blest *Immortality*.

Be circumspect, the world's a crafty Cheat,
And sells its Vanities at too dear a Rate,
Thy Soul's more worth than all the world enjoys;
Exchange it not for *Fooleries*, and *Toys*,
Which to thy fancy may seem *precious things*,
Yet are but *Adders Poyson*, *Serpents stings*,
Wounding the dying soul, that cannot die
Nor live less than to all *Eternity*.
Consider him who said, *My soul take pleasure*,
Go eat, and drink, thou hast abundant Treasure,
Laid up for many years. That very night,
This wretched soul was stript of all delight,
And hurried hence amidst its chiefest joy
By furious Ghosts Triumphant in their prey.
There are but few, that *solid wisdom* prize
And search *Eternity* with sacred Eyes
Of saving faith; Imploring not to miss
Grace here below, in Heaven *Eternal Bliss*.
Let thy *Redeemer* in thy heart be fixt,
So shall no *sorrow* with True joy be mixt,
Nor tempting vice thee from his precepts draw:
Omit no time, fulfill his Royal Law,
With son-like fear; and thou shalt have no less
Fth end, than everlasting Happiness.

The wages of sin is death, but the gift of God is Eternal life, through Jesus Christ our Lord, Rom. 6. 23. There is therefore now no Condemnation to them that are in Christ Jesus who walk not after the flesh but after the spirit, Rom. 8. 1.

Said I not, Lord, that I would *sin* no more?
 Yet *sin* again hath got me on the score.
 Pray I not without ceasing to be free
 From sinful thoughts? yet *sin* abides in me.
 When I awake, *sin* seeks to gain my heart;
 Contending for precedence by desert
 Of Birth-right from the womb, and would controul
 My holy thoughts, and close besiege my soul,
 That matchless gift of thine; what shall I do?
 Comply with *sin*, and be its Captive too,
 Who arms the Creatures with enticing smiles,
 And with deceitful arguments beguiles
 Unstable Souls? no, I will shun its charms.
 Thy strength, my God, to shield me from its harms.
 I do implore; else I am lost, undone,
 O let me find redemption in thy son,
 The son of thy dear love, who's freely bent
 To bath my soul, and make it innocent
 With his pure crimson streams, whose mighty power
 Trampled on Death and Hell, that dreadful hour.
 The Graves restraint he vanquished at length
 By his victorious and triumphant strength.
 The Temple Veil he rent in open view,
 And gave himself to Gentile and to Jew,

A sacrifice for sin ; He is that *Lamb*
 Foretold and Typified in *Isaac's Ram*.
 The builders *Scorn* ; yet the chief *Corner-stone* ;
Ezekiel's Shepherd, *Daniels Holy One* ;
 My *Rock*, my only confidence, my stay,
 Forsake me not, but guide me in thy way.
 I am the *Jonah* ; I did cause the Rout
 To beg a Murderer and cast thee out ;
 I stript thee of thy cloaths, and of thy skin,
 And my transgressionstortur'd thee within ;
 My sins thy sharpest sufferings contriv'd,
 My sinfulness thee of thy life. depriv'd,
 Drew down thy fathers wrath which none could bear
 But only thee my Lord, my *Life*, my *Fear* ;
 Uphold me yet a little, to endure
 Sins Buffetings, the victory is sure.
 Faith tells me so ; and patience bids me wait
 And I shall gain a conquest to the height
 Of my expected hope ; I shall but die
 And then shall go to immortality,
 To live with perfect souls in perfect bliss,
 Discharg'd of such a *Nothingness* as this.
 Then wait my soul with patience for thy rest
 Prepar'd from everlasting to invest
 Thy nakedness with purest white array,
 Free from the Moth, and power of times decay.
 While with incessant pleasures thou art fed,
 A Crown of glory shall begirt thy head ;
 Perpetual *Hallelujahs* shalt thou sing
 Unto thy God, thy Saviour, and thy King.

The souls Longing.

Come Lord, my head doth burn, my heart is sick
 While thou dost ever, ever stay,
 Thy long desertings wound me to the quick,
 My

My Spirit gaspeth night and day,
O shew thy self to me
Or take me up to thee.

II.

How canst thou stay considering the pace
Thy blood did make which thou didst wast ?
When I behold it trickling down thy face,
I never saw thing make such hast.
O shew thy self to me
Or take me up to thee.

III.

When man was lost, thy pity lookt about
To see what help i'th earth or sky,
But there was none ; at least no help without;
The help did in thy bosom lye.
O shew thy self to me
Or take me up to thee.

IV.

There lay thy Son, and must he leave that Nest,
That hive of sweetness, to remove
Thralldom from those who would not at a feast
Leave one poor Apple for thy Love ?
O shew thy self to me
Or take me up to thee.

V.

He did, he came, O my redeemer dear,
After all this canst thou be strange,
So many years baptiz'd, and not appear,
As if thy love could fail or change ?
O shew thy self to me
Or take me up to thee.

VI.

Yet if thou stayest still, why must I stay ?
My God, what is this world to me ?
This world of woe ? hence all ye clouds away,
Away, I must go up and see.

O shew thy self to me
Or take me up to thee.

V I I.

What is this weary world, this meat and drink
That chains us by the teeth so fast?

What is this Womankind which I can wink
Into a blackness and distast?

O shew thy self to me
Or take me up to thee.

V I I I.

With one small sigh, thou gav'st me t' other day,
I blasted all the joys about me,

And frowning on them as they pin'd away,
Now come again said I, and flout me.

O shew thy self to me
Or take me up to thee.

I X.

Nothing but drouth and dearth, but bush and brake
Which way so'ere I look I see,

Some may dream merrily, but when they wake
They dress themselves and come to thee.

O shew thy self to me
Or take me up to thee.

X.

We talk of Harvests, there are no such things ;
But when we leave our Corn and hay,

There is no fruitful year, but that which brings
The last and lov'd, though dreadful day.

O shew thy self to me
Or take me up to thee.

X I.

Oh loose this frame, this knot of man unty,
That my free soul may use her wing,

Which now is pinion'd with mortality,
As an intangled, hampered thing.

O shew thy self to me
Or take me up to thee.

X I I. What

XII.

What have I left that I should stay and groan?
The most of me to Heaven is fled:
My thoughts and joys are all packt up and gone,
And for their old acquaintance plead.
O shew thy self to me,
Or take me up to thee.

XIII.

Come Dearest Lord, pass not this Holy season,
My flesh and bones, and joynts do pray,
And even my verse, when by the rhyme and reason,
The word is Stay, sayes ever Come.
Oh shew thy self to me,
Or take me up to thee.

Upon Death.

WHY should we not as well desire our Death
As sleep? No difference but a little breath.
'Tis all but rest, 'tis all but a releasing
Our tyred limbs, why then not alike pleasing?
Being burthened with the sorrows of the day,
We wish for night; which being come we lay
Our body down; yet when our very breath
Is Irksome to us we are afraid of death.
Our sleep is oft accompanied with frights,
Distracting dreams, and dangers of the nights;
When in the sheets of Death, our Body's sure
From all such evils, and we sleep secure.
What matter Down, or earth? what boots it whether?
Alas our body's sensible of neither.
Things that are senseless feel not pains nor ease.
Tell me, and why not worms as well as fleas?
In sleep we know not whether our clos'd eyes
Shall ever wake; From Death w' are sure to rise;
I but 'tis long siff; Oh is that our fears?
Dare we trust God for nights, and not for years?

Divine Poems.

Conclusion.

He! God of love my Shepherd is
And he that doth me feed;
While he is mine and I am his,
What can I want or need?

I.

He leads me to the tender grass,
Where I both feed and rest:
Then to the streams that gently pass,
In both I have the best.

II.

Or if I stray he doth convert
And bring my mind in frame,
And all this not for my desert
But for his holy Name.

III.

Yea! deaths shady black abroad
Well may I walk, not fear;
For thou art with me, and thy Rod
To guide, thy Staff to bear.

IV.

Nay thou dost make me fit and dine,
Even in my enemies fight:
My heart with Oyl, my Cup with wine
Runs over day and night.

V.

Surely thy sweet and wondrous love
Shall measure all my days;
And as if never shall remove,
So neither shall my praise.

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